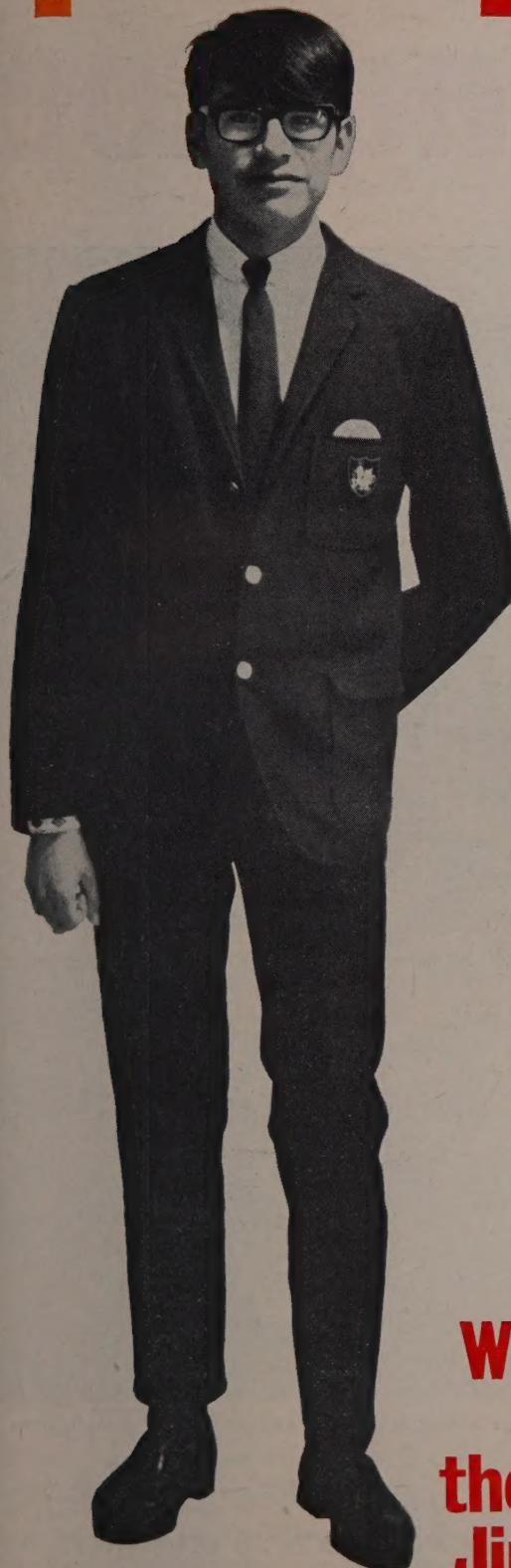


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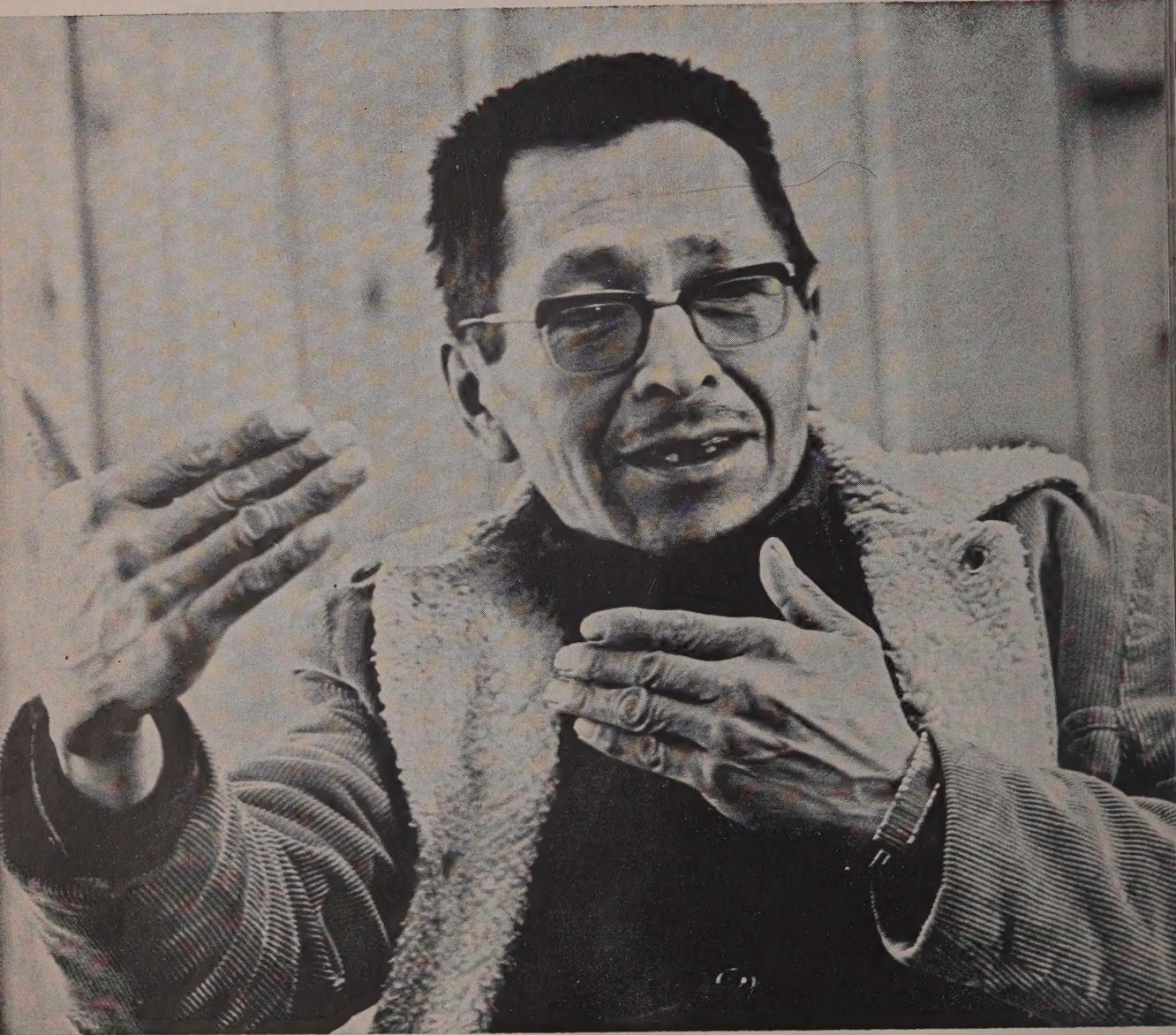
MARCH, 1969



Which
is
the real
Jimmy
Goodhouse?

PRODUCED BY JEANNIE WILLIS

Standing Rock



Church Army Captain LaVerne LaPointe emphasizes his feelings during discussions at Fort Yates, North Dakota.

The Indian People: has the Church treated them as badly as the government has? Listen to what Dakota leaders and their co-workers have to say about the Church and Indian people today.

Speaks

INDIANS

What comes to mind when you hear or see that word?

Beads and baskets and blankets? Feather head-dresses and war bonnets?

Forever the losers in Western movies?

A grimace of guilt over what they the government—have done to them?

Or take "Indians and the Church." (Ah. You mean Missions.)

Wasn't there some famous missionary bishop—Whipple? Hare? Who was that?

Say, we used to send rummage to the Indian mission from our parish. Wonder if we still do?

For that matter, wonder what they the Church—are doing these days about those poor Indians?

And well you might.

A few people started wondering one ten years ago.

Worrying about a once-outstanding work in the Indian field which seemed to have faded like a print of the Dying Warrior."

Remembering that there was a well-developed Indian ministry to Indian people of many tribes.

Knowing that something had happened to diminish all this alarmingly. Wondering what.

"What" was a lot of things.

The world, the Wars.

The Drought, the Depression.

A Welfare Era that began for Indian people long before it did for other Americans.

Entrenched and increasing poverty. Every social ill known to man.

Bitterness, some. Sorrow, more.

Charles Shell Track, lay reader for forty years is now lay liturgist.



And the Church changed, too.

► "To an Indian, religion used to be in every part of life. Social, economic, everything intermingled with the Faith."

► "When I was a little girl, everything centered around the Church. Nothing went on in the community that wasn't connected with the Church."

► "The Church should go back to that ideal—when it was the champion of the people and not afraid to be involved with every area of life."

What was that again?

Would you mind repeating that—no, never mind.

You did say go back to being involved in everything, didn't you?

You know, some of us thought this was some new thing, this "social action" thing.

To go into both Indian country and into the so-called "Indian problem" is a bewildering experience. This re-

porter's mind, at least, kept boggling, grasping at interesting sidelights, to put off a little longer coming to terms with main issues. And hearing something, too, that bears on the steadily surfacing split in the life of the whole Church.

For the Church today is badly snagged on the question: Should the Church concentrate on converting individuals with the understanding that individuals will work changes in the world, or should the Church-as-institution work to change the world. Everywhere this debate rages, in some places shredding congregations. And almost always either/or, either/or.

The Indian people, however, remember something others seem to have forgotten—that the Church used to be all-of-life, that this is not some radical new concept. They remember the Church leading, guiding, being involved, being the champion. Let's listen to them.

David Cochran: I see that our coffee is ready. Shall we take a break?

Webster Two Hawk: Is this an eastern coffee break, or an Indian one? You know, we have something to eat with our coffee. . . . (For the record: The break was Indian style, with cookies.)

An insignificant, light-hearted scrap of conversation? Light-hearted, yes.



The Rev. David Cochran heads up the six-man Standing Rock team ministry and new indigenous training program.

INDIANS

Insignificant, no. For it reveals that even in such minor matters there is an Indian way of doing things, and that it is recognized by the Indian people as a different way.

We are on the Standing Rock Reservation in Dakota country. A group of Indians and non-Indians have come together to talk about "the Indian problem." And even before the first coffee break it was clear that "the Indian problem" is a most misleading phrase. Everything about it is wrong—and, not least—the fact that it is singular.

The problems are multiple, and more, they are the same ones human beings are contending with everywhere. Only the potential answers to them can be thought of as distinctly Indian—not the problems. And these answers must be thought out by the Indian people in their own way.

One can then proceed to say that in Indian communities two enor-

mous problems—alcoholism and lack of economic opportunity—chain react into myriad despair.

On the Rocks

Most of the money that goes into Indian work from the General Church Program of the Episcopal Church goes to the two Dakotas. Straddling the North-South Dakota border on the west side of the Missouri River, is the Standing Rock Reservation, some 2,300,000 acres of which 848,609 are owned by tribes or individual Indians. It is typical reservation land: left over after the white man took what he wanted.

The Standing Rock is home for 4,500 Sioux who speak of themselves as "Dakotas" which means "friends" or "the people." Full-blooded Indians are in the minority, as on all reservations, but anyone with a quarter Indian blood is eligible for tribal enrollment. The reservation is also home for about an equal number of non-Indians who own or lease land, or live in towns on the Standing Rock.

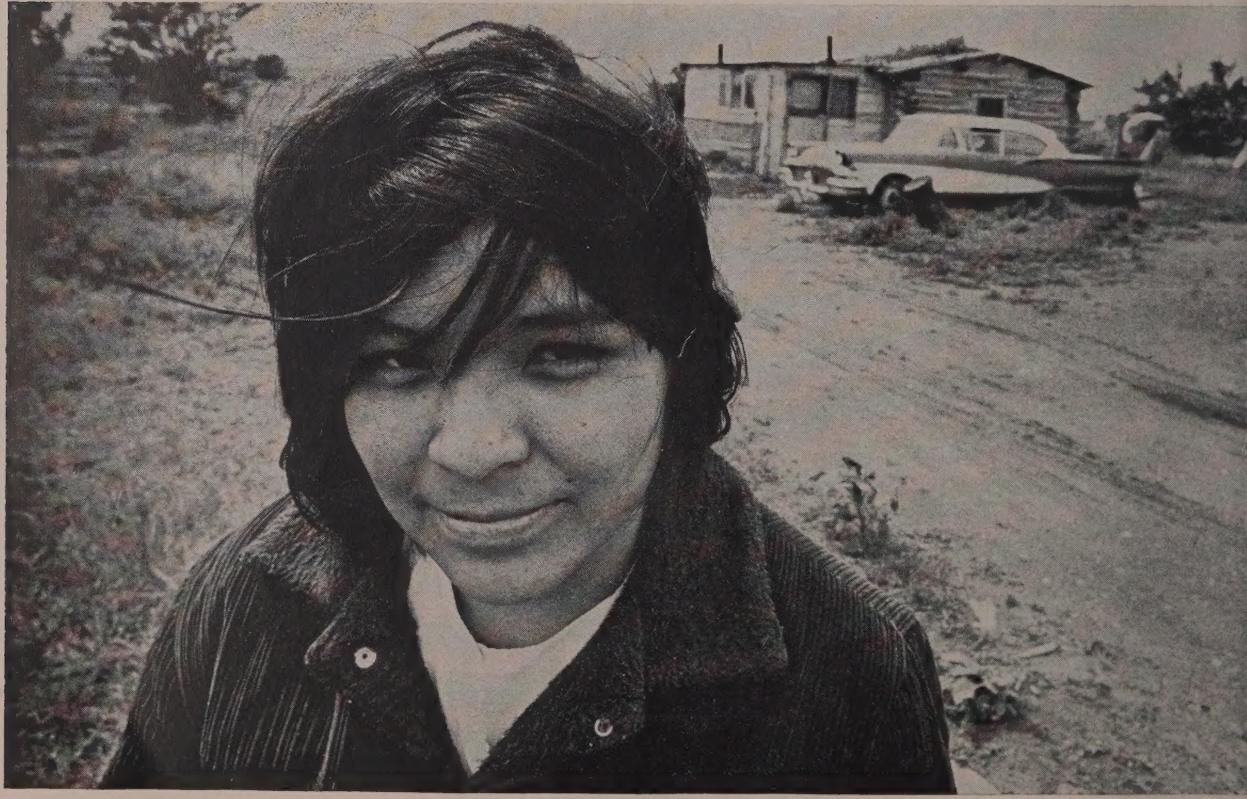
Fort Yates, North Dakota, is the center of reservation life, with the Bureau of Indian Affairs headquarters

building, a high school, U.S. Public Health Service hospital, tribal headquarters building, and—reminder that was the scene of the end of the Indian Wars—the grave of Sitting Bull.

Someone more expert about Indians than this reporter must decide what degree of conscious irony we find into the name of the new "Fort Yates Community Building" which houses a courtroom, a police station, and a 73-bunk jailhouse. These bunks get heavy use, but unfortunately, "sleeping it off" does nothing to solve drinking problems permanently.

The Standing Rock Sioux were concerned enough about drinking to finance a survey in 1961. It found the situation severe and urged immediate attention. Tribal leaders are still unsuccessfully trying to interest Congress in providing care and treatment centers. Specifically, the survey found that:

- 49 percent of the reservation Indians were heavy drinkers.
- 97 percent of arrests (made in 1961) were in some way connected with alcohol.
- Drinking was greater among employed Indians than unemployed, b-



Mary Step, teenage Sioux from Fort Thompson, South Dakota, has been helped by VISTA workers to cope with her world.

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use the employed had money.

- 25 percent of children hospitalized are because of illness suffered secondary to their parents chronic use of alcohol, which subjects the child varying degrees of neglect.
- 36 percent of adult deaths were due to excessive use of alcohol.

You Have to Start Some Place

Closely related to alcoholism are problems caused by lack of economic opportunity. Some of the ramifications of this were explained to us:

Gerald One Feather: Two things the Indian people don't have—one is creditability, the other is collateral. Therefore, they can't provide their own seed money, or match funds, or anything in other resources with which to help themselves develop anything economically.

Webster Two Hawk: Local banks are pretty stringent. Rightly so, I guess—but sometimes I as an Indian feel—in fact, I know—that non-Indians are getting financed. You mention the lack of collateral. I walked into a local bank a while ago. I had a little something to mortgage, as it happens, but the bank didn't have the time of day for me.

David Cochran: What about that bicycle shop in Fort Totten?

Gerald One Feather: Well, it's a shop set up by a Church Army Captain that hires local boys to keep all the bicycles repaired and running. It's just a small business but it might lead to other activities. They might set up an automobile repair shop and sell gasoline. It is an idea that could be expanded and provide employment for a few families, while training some young people.

David Cochran: How do you feel about the fact that it was started by professional leadership and did not really come out of local involvement?

Webster Two Hawk: You have to start some place, and people have to be shown, first. At that stage, perhaps local people can take over, with the professional leadership acting only as advisor. Then people can go under their own steam. But because of the absence of anything now, that first part is a necessary evil.

The priest is usually the only one able to train others, but he has got to be able to step aside and let the people make their own mistakes.

You know, the Indian way was to



"We have no social engineers to keep up with social change," regrets Gerald One Feather (right), who works as consultant to several economic development organizations. Innocent Goodhouse (above), lay pastor at St. Luke's, Fort Yates for a year and a half, is now a postulant for Holy Orders under the Standing Rock program.



keep at a job until you finished it. Then take time off. We are not used to this eight to five thing.

I think also that Indian people are capable of being trained in many ways. Sometimes when we talk about industry, we think only about the menial part. If we hope to bring industry in, we better have young people who are also capable of taking managerial positions. Our people shouldn't be relegated just to labor.

On the Rosebud [Reservation] we are training such people. We think we have some really sharp, capable young men who are reliable, who've got it up-stairs.

Gerald One Feather: According to the government agencies, the answer is to get the Indian off the reservation and put him in touch with opportunities that are developing elsewhere. This seems to be the only answer they have. In the meantime, we've been trying to get projects started on the reservation—a community co-op, and a cattle association, for example. We see that we have to make new careers, and these are projects we could handle. But so far we haven't been able to get any funds for starting them.

Charles Hatch: So much of what the Church is spending time and effort on doesn't seem to have much to do with problems like these. The real dif-

ficulty, it seems to me, is putting the Church into relation with these problems.

Opening the Channel

A bare decade ago, the Church stood in real danger of not being in relation with the Indian people, much less these problems. In fact, the situation was so deplorable that the 1958 General Convention called for a full-scale review of our ministry among American Indians.

Through the initiative of the Rev. Clifford L. Samuelson, then acting director of the Home Department, and Mrs. Muriel Webb of the Christian Social Relations Department of the then-National Council, this study was accomplished.

Work then moved with genuine momentum. Mrs. Elizabeth Clark Rosenthal, who also deserves much of the credit, recalls: "We brought Indian people and Indian work into the midst of the 1961 General Convention. They've been on the scene ever since."

An "Advanced Program for Indian Ministry" became a reality. Since 1961, the Episcopal Church has renewed its presence within the Indian world. Some successes, some failures, but—there.

Continued on page 44

Switchboard

WHAT SHOULD WE BE DOING MORE OF?

.... I feel the Church could be a training school to learn to have and use the tools to go out into the world and minister in Christ. I believe the clergy should be the ones who are used to teach us how to minister to others. If we are really disciples, we must be trained. I believe if we could have more Schools of Pastoral Care and more Schools of Prayer, then we could learn to let Jesus' power into our own lives and then offer our lives to be a channel of His love to heal others. Not just physical healing, but bringing each person into Christ's perfect light where we can become whole.

BETTY BOGOVICH
Sacramento, Calif.

The Church of the future should do more dying to itself, more living for others. It should be more aware of its identification with Jesus Christ and all mankind, less concerned with the perpetuation of its own structures and institutions. It should be more prophetic in recognizing the injustices of the

world, more daring in action to correct injustice. The future Church should be more aware of its role as a redemptive community, an instrument of reconciliation. Through denominational cooperation in mission it should be more easily recognizable as the visible Body of Christ.

MRS. KENNETH BURT
Dedham, Mass.

.... I failed to get off the pad concerning the article, "The Church's Future." I have some very definite feeling about the direction of its future and believe that it is time to take a good hard look at the curriculum of our Sunday school. If we have thirty to fifty minutes a week that's it and those minutes must be planned and presented to achieve optimum learning. The challenge of education is being met by our public schools and it is time we faced the challenge of education as it should be taught in our Sunday school.

MRS. JOHN MCCLURE
Fort Wayne, Ind.

The Church could stop fighting over the Liturgy and become that point around which the social, personal, and religious life of a community revolved. Its authoritarian structure could be replaced by one in which the role of every member

was emphasized. Equality could mean equality of opportunity to serve, regardless of sex. Giving could mean sharing of talents and training as well as monetary wealth. The program could be more important than the size and magnitude of the buildings.

But if all over forty are to be eliminated, it won't happen. We need everybody, even the noisy infants.

LOUISE N. STEWART
Zanesville, Ohio

What the Church should do is less, not more, in the field of social action.

Our Lord's great commission was to go preach, not set up soup kitchens, employment bureaus, or administer tares funds.

In dealing with physical ills, our Lord healed the sick and afflicted; and His treatment for the poor was to preach the Gospel to them. If we don't think His teachings are "relevant" to the situation of the poor today, we ought to get out of the business. Turning the attention to their blessings, rather than concentrating on deprivations, would be a great beginning.

MRS. J. J. BRANSON
Port Isabel, Tex.

[The Church should:]

1. Renew its concern for middle class Americans—skilled workers, teachers, middle management people.

2. When the clergy speak on subjects other than theology remember that the laity may be just as well educated as they are....

3. Recognize the changing status of women. . . . Business and professional women who may still be attending church are not looking for ways to spend time, but rather seek inspiration, interesting activities, and fellowship, so that they too may feel a part of their home communities.

4. Say something decent about the country once in a while—it deserves it.

JANET R. WILKINSON
Bronxville, N.Y.

CONSERVATION: STEWARDSHIP

I find myself in complete accord with the article in the December, 1968, issue by [Bishop] Robert M. Hatch entitled "What are you doing about conservation?" It could have been entitled "What is the Episcopal Church (meaning both clerical and lay) doing about conservation?"

The Bible is full of references to the need to manage soil, plants, and animals in the interest of the future but the pulpit is decidedly silent insofar as I have noted. Only references to the bounty of nature, the spring rains, the greenery of the land, the harvest—none with respect.

Continued on page 5

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The Presiding Bishop's Fund, as the official channel of the Episcopal Church for aiding people like these, needs your support. A church-wide offering will be asked in March. Please give full-heartedly through your parish on the chosen Sunday.

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FOR YOUR INFORMATION

An Indian in tribal trappings, or a young American in conventional blazer—which is the real Jimmy Goodhouse? This month's cover subject is both, an 18-year-old product of two different cultures.

On page 2, in "STANDING ROCK SPEAKS," associate editor Jeannie Willis has prepared a detailed look at several aspects of the so-called "American Indian problem" based on hours of taped discussion with fellow Episcopalians—Indian and non-Indian. The editors thank all the participants, and particularly the Rev. David Cochran of Fort Yates, North Dakota, for his enormous assistance in helping arrange for the many interviews required.

On January 26, the Rt. Rev. C. Edward Crowther returned from a remarkable visit to Biafra. His "just-back" report appears on page 10.

"WE'RE SO SMALL—WHAT CAN WE

Do?" is a question many small parish groups ask. On page 18, the Rev. Howard Hanchey tells how the members of the Women of his parish at Emmanuel Church in Delaplane, Virginia, answered their own question and involved their entire community.

When twenty-two clergymen and thirteen businessmen got together to talk out their differences, they found they had a lot of similar problems. Managing editor Edward T. Dell, Jr., attended the meeting in Winston-Salem, North Carolina, experiment which he describes in "HELPING YOUR PROPHET UNDERSTAND PROFITS" on page 14.

"LET'S CHANGE CONFIRMATION" on page 21, is the second of two articles on a subject common to all Episcopalians. This issue's contribution by Frederick Warneke, Bishop of Bethlehem, was adapted from the new Seabury Press book, *Confirmation Crisis*.

STARTING NEXT ISSUE

A major series centering on the question:

What Is the Purpose of Christianity?

Contributors will include:

- Robert F. Capon
seminary dean and pastor
- Massey H. Shepherd, Jr.
liturgist and historian
- Tom T. Edwards
rector and diocesan leader
- Bennett J. Sims
professor and chaplain
- John Macquarrie
theologian and scholar
- Theodora Sorg
lay leader and writer
- Marianne Micks
educator and author
- Clement Welsh
teacher and editor
- George M. Murray
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author and columnist
- Curtis Roosevelt
diplomat and vestryman
- Charles V. Will'e
sociologist and lay leader

continuing

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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produced by Jeannie Willis

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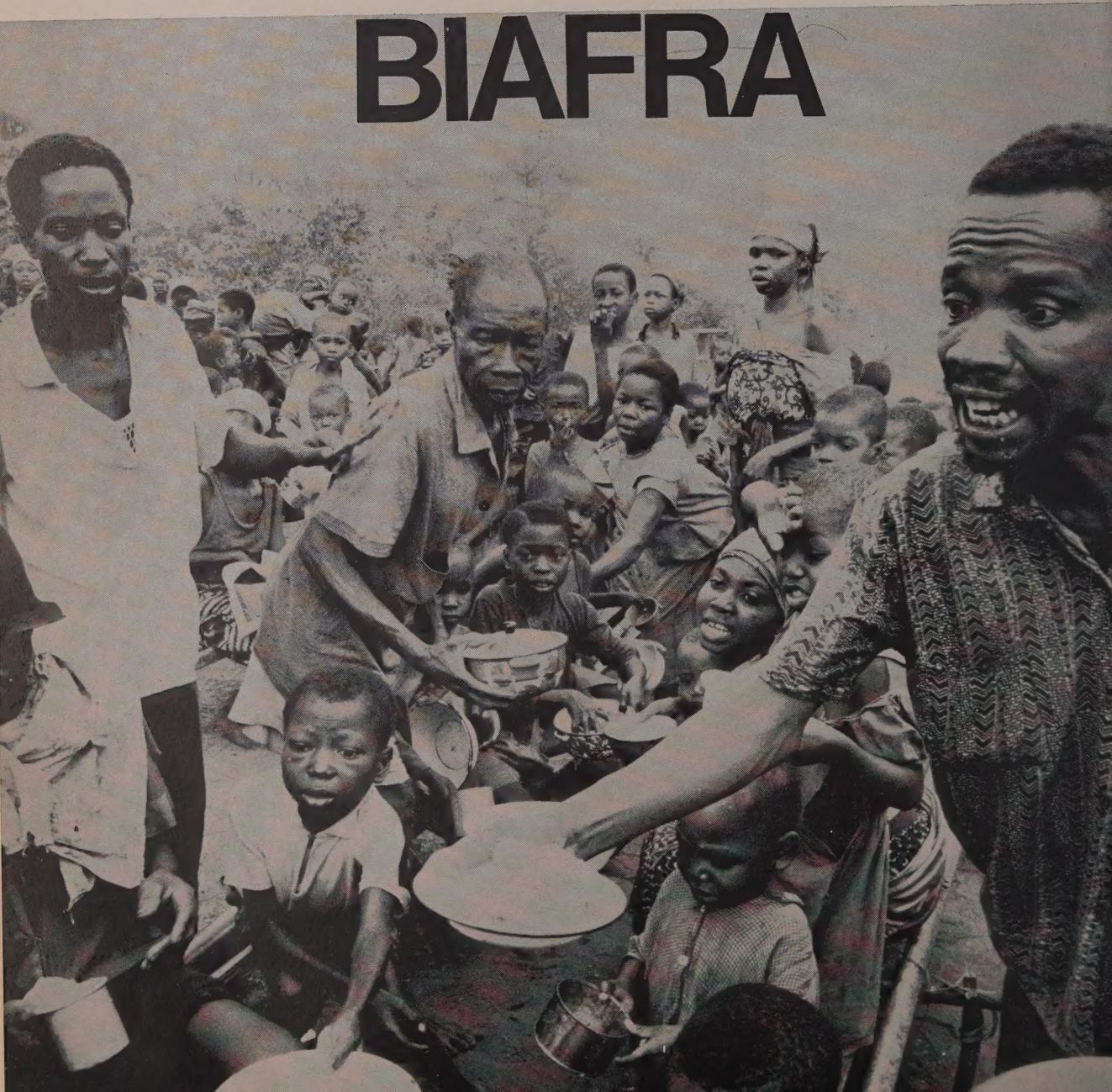
This Fleet Street rector's prose is strong, light, beautiful

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• AN EYE-WITNESS REPORT

THE AGONY OF BIAFRA



ANYONE WHO SEES all this and does nothing about it is not human." The speaker was one of two volunteer pilots from the Tennessee Children's Relief Organization who since October, 1968, have been flying food to Biafra in their DC-6.

I had seen many accounts and pictures of the plight of the innocent victims of the tragic Nigeria-Biafra conflict, and now for the first time I was talking to people who were reporting what they had seen.

Six of us from the United States had been invited by the American Committee to Keep Biafra Alive to go to Biafra in late January on a fact-finding tour. We were to report only what we saw. Our group consisted of a lawyer-publisher, a novelist-and-political commentator, a university professor, a photo-journalist, a prominent exponent of black power, and myself, a bishop. We represented several potential constituencies of concern. What I report is what I saw and heard. I saw only Biafra. I was not able to go to Nigeria to observe the other side, and this one day I hope to do.

To the Nigerians, Biafra is the rebellious Eastern province of the once most promising federation in Africa. The war is strictly a civil war, and the rebels must be defeated so Nigeria can be united.

To the Ibo people who make up the majority of Biafrans, the war is for their right to secede, their right to an independent homeland, and more urgently, their right to survive. The Biafrans are convinced that the Nigerians are bent on genocide, and that not a single Ibo will survive if the Nigerians have their way.

In evidence, they point to the slaughter of many thousands of Ibo people in the 1966 pogroms in Nigeria, which led to the return of millions of refugees to Biafra. More especially the Biafrans point to the total blockade imposed by Nigeria, cutting off all normal channels of food supplies, deliberately using starvation of a whole people as a military weapon.

The consequence of the blockade has excited world attention. Pictures of starving and dying children have aroused considerable concern. Relief organizations have proliferated in the United States and elsewhere in the world. Churches have made special appeals and have joined together in providing considerable help with food and medical supplies.

There is magnificent ecumenical cooperation between Catholic Relief Services and Church World Service, and Caritas International with the World Council of Churches. *Nordchurchaid* has reflected Scandinavian concern and with the other organizations has chartered the aircraft which provide the slender life line that keeps Biafra alive. You share in this through the Presiding Bishop's Fund for World Relief.

Out of the Portuguese Island of São Tome, 350 miles off the West African coast, the relief planes fly every night, carrying some 120 tons of food and essential supplies into beleaguered Biafra. The estimated daily need, however, is over 2,000 tons.

It was on one of these flights chartered by *Nordchurchaid* that our group of six flew into Biafra. The lights of our DC-6 were turned off shortly after take off. Our Polish pilot warned us not to expect a flight like Pan Am would provide. There were "spooks" around, he said, already picked up on our radar. He referred to the Soviet MIGS which try to intercept the relief planes. Mercifully they are not equipped as night fighters and so were rarely successful.

The landing lights at the one airstrip left in Biafra are on for three minutes only for final approach. The landing strip is in fact a highway and is bombed by Soviet aircraft allegedly flown by Egyptians every night. A Biafran joke is that only Egyptian pilots could have failed to destroy the airstrip for so long!

Shortly before we arrived with our nine tons of flour and salt, there had been some bombing and the "spooks" were still in attendance. We got out of the plane as fast as possible and were immediately replaced by an army of people who with great efficiency unloaded the supplies in minutes.

We slept in a government guest house in Umuahia, the one town of any size left in Biafra. In Umuahia we saw the tragedy of Biafra in capsule form. Refugees formed unbroken lines on every road. Most of them were in pathetic condition, carrying, often on their heads, whatever had been salvaged from their homes. They shuffled to the many refugee centers set up by the Biafrans.

I visited two such camps and, despite all that trained nurses could do, the condition of the people was appalling. The most agonizing sight was always the children. Even more than the aged victims of war who clawed the air for food every time I appeared, the children brought tears. We went to the children's feeding center supplied by Caritas, and administered by Irish Roman Catholic priests and sisters of the Holy Ghost Order at Ngoro, several miles from Umuahia. Some 8,000 people are fed there daily, provided the relief flight gets through.

The feeding begins at 6 A.M., while the light is poor. Last October a Nigerian plane bombed the center after making three low level passes. Many children were killed, and there was a direct hit on one of the buildings where they were being fed. Now at the sound of a plane the children stampede. Sister Conrad showed me around the compounds, packed with children. I cried inside as they sang a song of greeting.

The spirit of the Biafrans never ceased to amaze me. They seemed indomitable. Many children had limbs the size of a large finger. They were covered with scabs against which the nursing sisters fought a losing battle with hopelessly inadequate medical supplies. Their bellies were swollen and their hair had turned red with the dreaded *kiwashari*, but still they sang. Their allocation of food that day was a piece of Canadian stockfish the size of a sardine and a bowl of garri which was covered with vitamin supplement disguised as soup. Many of the children were too weak to move. The ones who could, unless

The Agony of Biafra

restrained, tended to scramble for the food when it came 'round.

I saw more of the same sights at the Queen Elizabeth Hospital, partly supported by the Anglican Church in Umuahia. Many war wounded were there, both military and civilian. Umuahia has been bombed and strafed several times. On one occasion last year during the 11 A.M. Communion at St. Stephen's Anglican Church, a rocket hit near the baptismal font, and a bomb fell right in the church compound. The rector with whom I spoke estimated that over 100 of his congregation died as he was about to begin the Prayer of Humble Access.

Biafrans are proud of their Christian heritage. They are fiercely loyal to their Churches. Many are Anglican as I discovered when I celebrated the Holy Communion at the front. Over 1,000 soldiers were present and the communicants totalled hundreds. I celebrated and preached everywhere I went, so great is the acceptance and need of the Church's ministry to our scattered and broken-up congregations throughout Biafra.

In an interview with Head of State and Commander-in-



In this Biafran refugee center "... the aged victims of war ... clawed the air for food every time I appeared ..."

Chief of the Republic of Biafra, Lt. Col. Odumegwu Ojukwu, a Roman Catholic, he told me, "Our mother the Church has stood firm when all others abandoned us. This has stamped the Church into Biafra as never before. The influence of the Church will continue to manifest itself in our approach to other human beings."

In my meetings with Roman Catholic and Anglican bishops in Biafra, the quality of the Church's life impressed me because of its relevance to the massive needs of the people. Suffering in Biafra is shared by all, even for a short time by "fact-finding teams."

I have always doubted the value of crucifixion-watching. There are so many Calvarys in the world today, and wherever man is crucified there are the inevitable observers who stand and stare. In Biafra there are only participants in dying. There is no food other than that brought in by the relief planes. Starvation is to be found on a horrendous scale. Soon, added to the existing protein shortage, there will be an even more serious carbohydrate crisis. The seeds of the yams and other staple carbohydrate-producing foods have all been eaten; there will be no new crops.

The situation in Biafra has transcended a localized civil war. It is a human problem. The level of pain and suffering which can be tolerated as an "internal affair" has been exceeded. A whole people are in imminent danger of extermination through the use of starvation as a military weapon. This becomes a matter of immediate concern for Christians because our common humanity demands that we feel and share the pain of others.

I am reporting to you, my fellow Episcopalians, some of what I saw in Biafra. Words and even pictures cannot communicate the whole story—the crying inside and outside, the feeling of helplessness before the quantity of suffering, the despair of observing living death.

Yet there is a quickening of the spirit as one sees fellow human beings rise above their physical pain and do the impossible for what they believe is their right of self-determination and survival. I found astonishingly little hatred and bitterness. Of the love of God and the word "forgiveness," I heard much.

We must continue and increase our giving to Biafra. Over \$100,000 already has been given by the Episcopal Church through Church World Service, but more, much more is needed. There has to be a cease-fire. Many Biafran officials believe that if only the United States would use its influence with Britain to persuade her to stop supplying the Nigerians with the military hardware that makes the war possible, negotiations would begin immediately. Here is a classic case in which the political muscle of individual Christians can be applied for peace by appealing to elected representatives to reflect our concern.

Biafra is a challenge to the conscience of a world that has grown used to suffering on a monumental scale. Only the Christian, immediate and massive spiritual and material response is demanded if we are to establish valid credentials of concern for man. This is yet another Calvary in which we must be participants and not spectators. The agony of Biafra is the agony of mankind at war with himself, his brother, and his God.



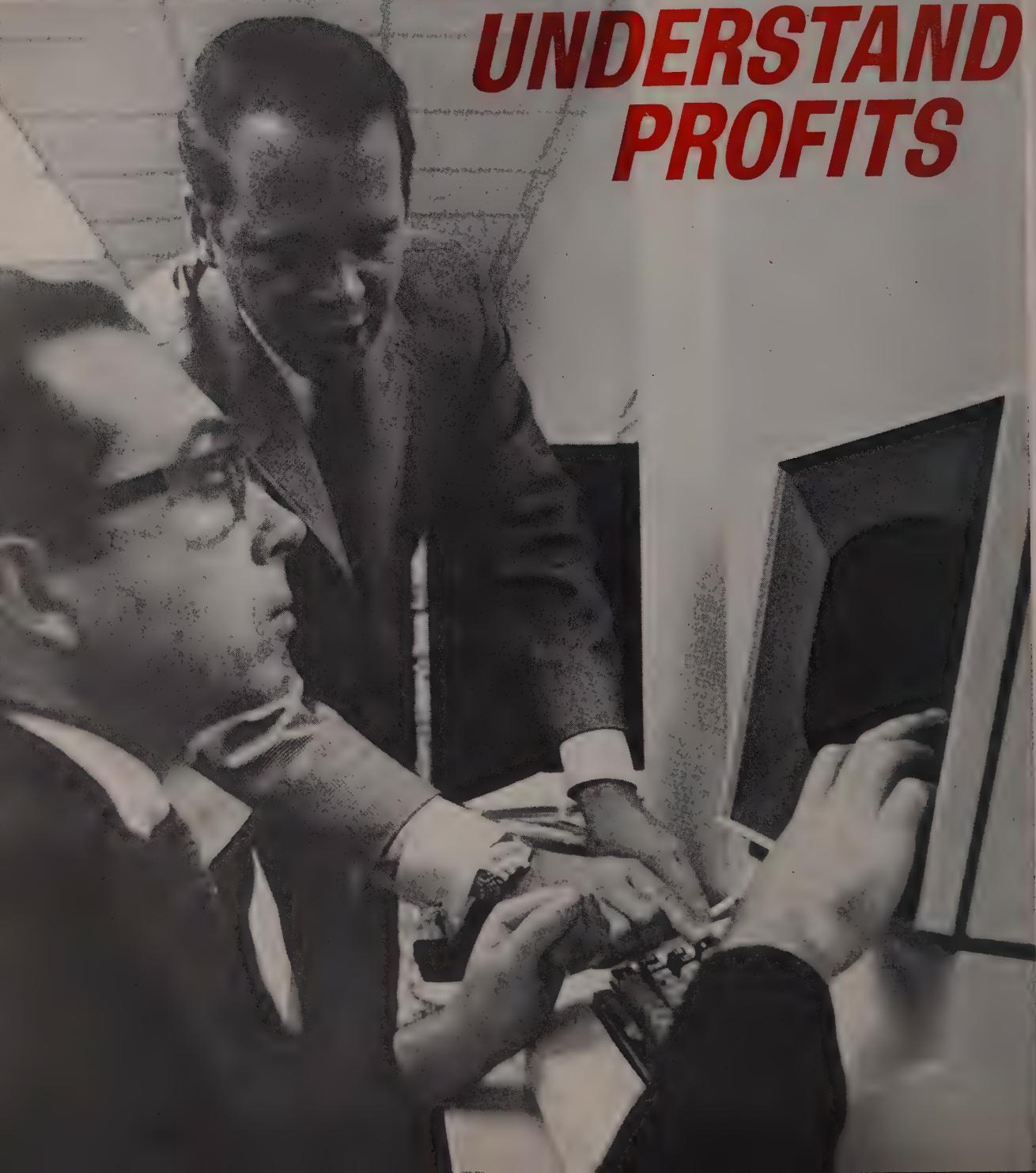
Bishop Crowther (above, left) distributes the elements to Biafran Anglicans. He says they "... are fiercely loyal to their Churches. Many are Anglican as I discovered when I celebrated Holy Communion at the front. Over 1,000 soldiers were present and communicants totalled hundreds."



(At left) "Refugees formed unbroken lines on every road. Most of them were in pathetic condition, carrying, often on their heads, whatever had been salvaged from their homes."

BY EDWARD T. DELL, JR.

HELPING YOUR PROPHET UNDERSTAND PROFITS





In North Carolina they're giving their clergymen a live sample of what's happening in the businessman's daily world.

HOW LONG HAS it been since you heard a sermon that really helped you understand and cope with what you do and where you are all week. Last Sunday? Or a month or two ago? If "not often" is your answer, perhaps it's because most parish clergymen are out in the world of homes and school children and have only a general idea of the business man's world and problems.

Business and professional lay people aren't the only ones who are unhappy about the clergy's isolation in this regard. Many clergymen are themselves deeply worried and frustrated with not only the gap between the pulpit and the pew, but the wider abyss between the pew and the office.

To begin to look for some answers to the problem, some twenty-two clergymen from six denominations recently took out two days time in Winston-Salem, North Carolina. They wanted to see what they could discover by spending one full day on the job with twelve businessmen and one business woman.

After a full day together—two clergymen looking over the shoulder of a business person doing his job—they all gathered to talk it over. Almost to a man, the clergymen admitted some degree of attitude change toward what goes on in business. "I was really surprised," said one, "at how many of my stereotypes got broken today. In every conference I saw there was some concern for people. In the past I thought business people weren't sincere in saying they needed my help. Now I think there may be some way of us helping out."

The conference came about because three groups

Theologian Charles L. Winters, tutored by Integon Corporation's Robert Geroy, feeds question to an IBM 360 computer.

Communications director Ken Keller (second from left, above) shows an Integon Corporation reorganization film-strip to Charles Winters (at his left) and to Benjamin Wolverton and Robert Haden who are both parish clergymen.



The Rev. Richard N. Ottaway (left) executive director of Winston-Salem's Church and Industry Institute, thinks clergy and industry need one another's skills, insight.



Gordon B. Hughes, assistant manager at Western Electric Co., maps visit to his plant for seminary dean George M. Alexander (left) and the Rev. Rod Reinecke, of Burlington, N. C.



Clergy visitors Robert Haden and Charles L. Winters (center rear) hear Integon Corporation's president J. E. Collette (at head of table) explain new moving expense policy at an administrative council meeting of Integon department heads.

Helping Your Prophet Understand Profits

pooled skills to test this idea as a way to help parish clergy clarify their thinking about business and their theological preparation for this world.

St. Luke's School of Theology at the University of the South in Sewanee, Tennessee, like most of the Church's seminaries, is trying to implement the goals of the 1967 Pusey Report on education in the Church. Continuing education for graduates is one of those goals.

The Very Rev. George Alexander, Dean at Sewanee, along with his faculty, conceived the idea and asked alumni for some money to help pay for the conference.

Sewanee's dean and faculty turned to the Rev. Richard N. Ottaway's two-year-old Church and Industry Institute in Winston-Salem to find clergy who might be helped by such a conference, and laymen who could persuade their firms to give time to such an undertaking.

Mr. Ottaway has a bee in his bonnet about the relation of the Church to business. He believes clergymen could be better pastors if they kept up with the revolutionary changes going on in the business world. Beyond that he thinks businessmen and clergy have more common problems than they realize and that business has some techniques and methods the Church badly needs.

His fledgling organization is funded mostly by the Diocese of North Carolina and the Episcopal Church Foundation. His best resource is his enthusiastic collection of volunteer business people and their corporations, however. They see the Institute, which arranges to send parish clergy and seminarians to management training sessions offered by firms like I.B.M., Western Electric, and R. J. Reynolds, as a way of doing their bit to help equip or re-equip the clergy of their various denominations.

The list of cooperating firms whose people participated in the conference included: Western Electric Co., Bowman Gray School of Medicine, Pilot Freight Carriers, R. J. Reynolds Tobacco Co., Renfro Hosiery Mills, Chatham Manufacturing Co., Heritage Furniture, Security Life & Trust Co. (which became Integon Corporation in January, 1969), Wachovia Bank & Trust Co., and McLean Trucking.

The announced aim of the conference, held December 9-11, was to help clergy "make theology." The Rev. Dr. Charles L. Winters, who teaches theology at Sewanee, led sessions on the opening evening and during the final morning of the meeting. His aim: help clergy rethink their theological methods and encourage them to allow for a constant supply of new facts from the Monday through Friday world.

When it was all over, no one—seminary faculty member, clergyman, or businessman—was quite sure about what sort of theology the conference had made. Most were convinced the time had been well spent.

The biggest surprise to the clergy came in their nearly unanimous report on a "new humaness" in business life. Even taking into account the skimpy one-day sample of business life which everyone realized was somewhat "rigged," the clergy, nearly to a man, were impressed with the "openness" of the business they saw.

Some clergymen remarked that businessmen as a group appeared far less "hung up" than clergy. Several of the ministers saw surprising parallels in their own organizational problems and those the business people face daily. The men in the round collars took home some ideas too. Several were struck by methods which younger managers used to bring along "old guard" personnel in company policy changes.

Almost all the prophets went home not only with changed ideas about profit but with ideas of trying similar visits with their business and professional laymen at home. Some hoped to begin some systematic review of their theological thinking and methods.

One businessman, after a full day of showing two visiting clergymen over his plant and its problems said, "You know, if my own pastor ever turned up here to see me with just a little interest in what I do, I'd turn the place inside out for him and stay half the night too."

After years of talk about the distance between the Church and the world, a few seem to be finding a way to bridge a gap that may not be as wide as everyone thinks.

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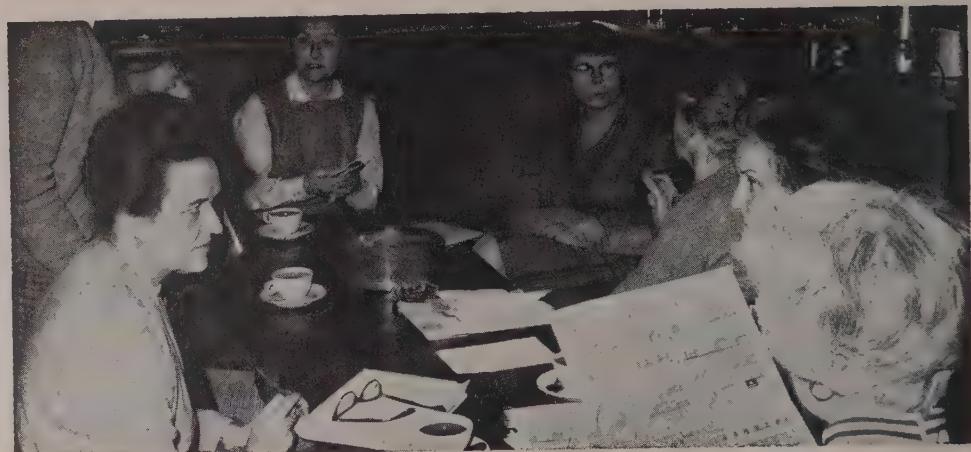
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1



2

WE'RE
SO SMALL
WHAT CAN
WE DO?



3

• THE PARISH AT WORK

Tiny Emmanuel Episcopal Church in Delaplane, Virginia, learned a lot when its ten-member women's group set up a series of forums and invited their neighbors to attend.

ABOUT A YEAR AGO the Women of Emmanuel Episcopal Church in Delaplane, Virginia, began asking themselves, "What can we do as contemporary Christians? We're such a small group."

They were not exaggerating their numbers: the entire membership of this rural parish totals fifty-four; the women's group has ten members.

When, however, these ten women—meeting in the parish kitchen and later with their rector—put their minds and imagination to work, they embarked on an adventure that stretched outside the parish, into the whole community, and opened a beehive question: *where does the Church end and community service begin—or does such a dividing line exist?*

Then and now, all ten women take turns at altar guild and parish house-keeping details, but each felt this an inadequate answer to her calling to be a witnessing Christian. "We had been child-centered," one woman says, "and suddenly all the children were off to college." For the group, it was clearly the time to find a new center.

Admitting their dissatisfaction with themselves, they began to face up to their own situation. With some advance planning and advice from their rector, they made a self-survey: what had been the most satisfying activities of the group in the past; the least sat-

1. At parish-kitchen meetings, the Women of Emmanuel Episcopal Church dream up the Forum idea. 2. The Rev. Howard Hanchey, his wife Anne (center), and Mrs. Dee Brown work out ground rules for the programs. 3. The Forum on community action: panelist Herbert Guerrant (standing) discusses point. Senior warden William Tolley (far left) moderates.

isfying; what were their interests now?

They found themselves a compatible bunch, enjoyed working together, and shared a common interest in community service and local issues. Having pinpointed these assets, they appointed a committee to find ways to use them. The goal within their action was easy to state: they wanted to try to reestablish "mission" as their main activity—but mission in the fields of the Lord around Emmanuel Church, Delaplane, Fauquier County, Virginia.

After a long evening's work, they decided to set up a program which they would call "Emmanuel Forum." It would, they hoped, bring to the parish competent speakers from their own locale to discuss what was going on in Fauquier County in the areas of education; poverty and programs to overcome it; and government structure and problems.

Once the Forum idea clicked, another wrinkle appeared: how to attract high-calibre speakers to appear before ten women in a tiny church? The only way would be to open the Forum to the whole community. Thus a suitable crowd might gather, for probably others would also be interested in hearing about what was going on in their own back yards.

The Forum took shape, to consist of a panel of three speakers who would, for a limited period, make a formal presentation of some aspect of the topic under scrutiny. Time would be allowed for all present to ask questions, make observations, and contribute opinions. And a moderator would have to be enlisted.

Since most of the invited panelists would be men, the Women of Emmanuel Parish tactfully recognized

that a distaff moderator might make the guests uneasy. Mr. William Tolley, senior warden of the parish, agreed to take on this job.

With high expectations and crossed fingers, the women scheduled three Forums, to be held the third Tuesdays of June, July, and September, 1968. Initial advertising took advantage of the parish mailing permit, under which weekly newsnotes are mailed to members and friends of the church. Some 1,600 copies went out to the entire community. As things evolved, this innocent action later was to let another bee out of the hive.

The June Forum turned out to be more than its planners had bargained for. They were more than pleased when sixty people came, for this is a rural area where many residents live on farms and have to drive several miles to reach the church. Those who came, moreover, were mostly *not* members of Emmanuel. They were people who represented a rather healthy cross section of the social, economic, and racial mix in a community where desegregation is still not a widely accepted notion.

The Forum's neutral-sounding topic, "County Education," turned out to be a more controversial choice than the little group was prepared to handle. When the discussion began to center on the "Freedom of Choice" issue, the response was aggressive and at times hostile.

Under "Freedom of Choice," parents can elect to send their children to schools outside their own immediate neighborhoods in an effort to achieve—or avoid—intergration. During the Forum, not everyone spoke up but everyone became involved. [Note: In Fall, 1969, Fau-

We're So Small, What Can We Do?

quier County will replace this practice, so that children will attend schools in their own neighborhoods.]

If the Forum proved stormy, it did lead the Women of Emmanuel to some new realizations. Perhaps they had not found out what they could do in a "home mission" project—but they were convinced that the Forum provided a genuine community service.

In a spread-out, rural area such as Fauquier County, the county seat—in this case, Warrenton—is the center for all governmental offices, the courts, and other public facilities. While this kind of geography often makes for good government and schools, it handicaps individuals from the kind of discussion and exchange which informed citizens—and Christians—need. The Women of Emmanuel were becoming more and more conscious of the significant role the church building can play in such a setting. It can be a gathering place where "community business" can be informally transacted.

The first Forum showed the need for such community discussion. The presence of a reporter from the weekly newspaper produced a front-page story; the issues raised stimulated much discussion in the community; and eventually the small group of women found themselves involved in a tangle that ranged from the Emmanuel Parish vestry meeting to the United States Post Office.

Mailings for the second Forum, on community action, had already gone out when the vestry meeting occurred. The ramifications of the first Forum produced serious discussion as to whether or not the women's project should continue to exist at all. To some parishioners, the Forum idea seemed an unnecessary mixing of Church and State. Others defended it and the issues it raised; still others

tried to strike a middle ground.

Some opposition focused on the right of the women to use the parish mailing permit to inform non-members of Emmanuel about the Forums. When some vestry members requested a Post Office ruling on this matter, postal authorities were consulted. Their decision was that the Women of Emmanuel were not a "religious organization," but a "community service organization."

Complying with this decision, the women resorted to local television, radio, and newspaper coverage. To them and others in the parish, however, the impact of the government decision was far deeper, for it mirrors a battle being waged throughout Church and society. The question is: What does it mean to be "religious"? From the pew to the United States Supreme Court, this question is often a source of controversy and consternation.

The second Forum proceeded on schedule, with an even larger crowd in attendance, though the pace of the evening was more subdued. The third and final Forum in September dealt with county government, and again the community turnout exceeded the number of parishioners on Emmanuel's rolls. The fact that these later Forums drew good audiences, and less heat, seemed to indicate that the community was becoming used to this kind of open discussion.

Within the parish, the Forums provoked much coffee-hour talk. One woman in the group says, "We answer those who disagree with this idea of community service with the question, 'What was Christ doing? He was involved in everything that has to do with living . . .'"

Some of those opposed to the Forums have begun to change a little in their attitudes, have started to realize that perhaps there is another

side to consider. "A lot of people hate community action," one woman explains, "because they don't know what it's all about."

The Forums have brought to the church and the community such head-on questions as: What does it mean to be the Church? Is it a place primarily for Sunday worship and spiritual solace? Is it a people concerned with sharing the love of God with all His people in concrete actions? Either? Or some of both?

One suspects that "corporate memberships" do not become involved in community issues not because of Church and State but because it is too painful to share in the real differences of opinion that exist among people. Rather than participate in the guts of life, we find it easier to avoid our common concerns, and thereby avoid each other.

Yet the Gospel of the Christian Church calls for service—*diakonia*—and this is the first order of the ordained ministry. Traditionally our service is directed to our neighbors, those around us. Is this a religious function, or is it not?

Not because of any original intention, the Women of Emmanuel Parish have been converted. They set out to serve themselves and, because of circumstances beyond their control, they ended up serving a community.

This Spring, when winter snows subside and travel over our rural roads is more predictable, the Forums will start up again. So far, topics have centered on local and county issues. Eventually, the women hope to look at state-wide and nation-wide questions.

"The high point," says one member of the group, "is that we're dealing with the argument, 'We're so small . . . What can we do?' Something like this shows what one little push can create."

LET'S CHANGE CONFIRMATION

How does Confirmation look to a diocesan bishop? Bishop Frederick J. Warnecke of Bethlehem submits a proposal that may serve as a springboard to further and continuing discussions.

BY FREDERICK J. WARNECKE

FIFTEEN YEARS of both happy and frustrated experiences with Confirmation have made this bishop realize that presently a number of ill-assorted matters are packaged together in the grab-bag we call Confirmation:

- The concept that Confirmation is the fulfillment of the commitment of Holy Baptism.
- The imagery of the reception of the seven-fold gifts of the Holy Spirit symbolized by the Laying on of Hands.
- The practical use of the service of Confirmation as a discipline of admission to the Holy Communion.
- Finally, all this is made the occasion of an episcopal visitation to a congregation and a church.

These unlikely matters are intertwined in utter theological and practical confusion!

But must Confirmation be the ticket of admission to the Holy Communion? It was not always so. Must a bishop's pastoral visit to a church necessarily be combined with the administration of Confirmation? What do they really have to do with one another?

Are not the gifts of God the Holy Spirit received in Holy Baptism? We pray in that service that the one being baptized may receive the fullness of God's grace. What do we mean by this word "fullness"? Does it not infer that this initiation rite ordained by our blessed Lord is complete in itself? If it is not so seen in the life of a church, should it not be?

Further, the concept of commitment involves the ability to make the particular commitment. Certain types of commitment may be made meaningfully quite early in life. But at what age or ages are we spiritually, mentally, and psychologically prepared to make a Christian commitment that is significantly mature? A child of twelve quite rightly is not legally permitted to make the commitment of life in marriage. If this is not considered to be advisable, then what leads us to believe that such a child can make a mature commitment of life and loyalty to God?

Let us imagine that in the renewal of the Church

Let's Change Confirmation

which is upon us in these exciting times we were open enough to consider whether God could not better be served by disentangling and separating these varied matters.

Holy Baptism then would occur as at present, shortly after birth, though with provision for the possibility of adult baptism. The service would be reworked to stress the action of God in Baptism. References to Confirmation would be removed, as would also those relating to Christian formulas and "all other things which a Christian ought to know." The announcement of the reception of the child into full and complete membership in the Church through this service of Holy Baptism would be made loudly and clearly.

Do we really need the present two categories of membership, communicant and baptized members? In Holy Baptism God acts in regeneration and adoption, and we become members of the Church. Let us stand on that. A Christian is a Christian is a Christian!

In recent times there has been a well nigh universal breakthrough in ecumenical discussions acknowledging the validity of Holy Baptism, when performed with water and in the name of the Holy Trinity, in all Churches. Such discussions have accepted the corollary that by this act of Baptism we are made members of the One Holy Catholic Church of Jesus Christ.

In the service of Holy Baptism, godparents might well be asked to renew their own personal commitment of faith before they could sponsor a child. Godparents, however, should not be required to be teachers of particular content as at present. That can be done better by the parents in the home. Perhaps parents should be asked in the service to do this.

Godparents would not only make the promises of faith, but would represent the enfolding fellowship of acceptance and belonging that is the Church. One would hope that when the young adult approaches his own time of decision, godparents would willingly witness to him of their own commitment.

The strained, separated theology of Baptism and Confirmation might be symbolically brought together by the use of the chrism (or holy oil), episcopally blessed. This would emphasize once more the gifts of the Holy Spirit. It would further remind all that our membership is in God's Holy Catholic Church and not in a local congregation. This delegated action would bring the bishop as the Father in God of the Church to Holy Baptism.

Let us then accept Holy Baptism as sufficient and complete in itself, and let us say no more about "joining the Church" at Confirmation!

Then between the ages of eight and ten, the baptized child, who is fully a member of the Church, would be

admitted to the Holy Communion. There would be careful preparation of the child for this by the priest. He would tell of the institution of the Holy Communion by our Lord; how Christ comes to be present with us in it; of the grace we receive through that presence. He would explain the accepting fellowship of the people of God in this family meal. He would prepare the child for liturgical participation in the service. He would hold before the child the joy to be experienced in this act of eucharistic thanksgiving. Lent might be a very good time for such instruction.

There should then be a parochial service of admission to the Holy Communion, led by the priest, with first Communion to follow. One would hope that parents and children would join in a memorable family reception of the Holy Communion rather than the present stress upon heterogeneous Confirmation classes.

We might even get away from the theological absurdity of unconfirmed children coming to the altar in order not to make their communion! We might end the strange sentimentality of a superfluous infantile blessing. Very soon in their experience children would join with their parents in receiving the grace of God in the Holy Communion.

Confirmation would become a serious act of personal commitment to Christ at maturity. It would be the commissioning of the layman for his ministry in God's world. It would be commitment to the process of becoming, not to a status quo membership. It would emphasize the principles of growth and change as part of Christian experience.

As part of this apostolic ordination of the laity for their ministry there should be a commission given by the bishop at Confirmation sending forth these newly confirmed Christians to be concerned with God's business in their business in the world. The age would generally be not less than eighteen. We would thus restore to Confirmation a respect for personality now often lost.

Believing that infant baptism is right and good, nonetheless there is, in all honesty, a certain derogation of the infant's personhood in the parents' decision that the child must be submitted to this rite of Christian initiation. We plead defensively that the infant needs this sacramental grace that our action on his behalf will contribute to his well-being. Which may well be so.

But when parents insist a second time largely on the basis of parental authority that a child confirm and ratify what in all truth we did for him in infancy; when in effect the child does not make a fully voluntary decision in Confirmation; and, further, when this act of ratification is at an age when the child is not a mature person; then we have permitted the whole Christian initiation rite of Bap-

tism and of Confirmation to trample upon personality.

The time for Confirmation should be flexible, but it should certainly be a time when there is full maturity and freedom within the personality to accept or to reject. Then Confirmation fits into the developing life of a young person. It becomes a Christian passage rite from one stage of life to another.

Preparation for this passage would not be a cram course in content but a deeply significant experience of the whole personality. It would relate to Christian life in God's world. The final preparation would not be a written examination but a conference or a retreat led by the pastor and charged with exploring the significance of Christian dedication and commitment to life.

Such an arrangement would have corollary benefits for adult Christians coming to us from other communions not having episcopal confirmation. In all cases they should be gently led to Confirmation by a bishop. But they would be welcomed immediately as full members of

the Church through Baptism. They would be received by the parish priest and admitted to the Holy Communion. There might well be instruction in the ways of the Episcopal Church.

Confirmation would not be derogated by implying that it was a denial of their former Church allegiance and by veiled hints of the inadequacy of their own former faith, but rather emphasized as a glowing time of rededication to the ministry of the laity, sealed by the gifts of the Holy Spirit.

I would hope that in such a plan the service of Confirmation would not be held in every parish and mission. Confirmation should be a diocesan service. It should be in the cathedral of the diocese or in a central church in each area of the diocese. Perhaps there would be not more than six such services in a given year in a diocese.

Such diocesan services of Confirmation should be magnificent in their arrangements, filled with great beauty and significance. The impact would be that of the corporate Church. Such services would not be an unimportant public witness in this time when our culture is not tuned to hear Christian language.

There would be many liturgical possibilities in such services. The Confirmation rite quite properly might be enshrined in the Holy Communion. Perhaps a bishop from overseas might come to such services, joining with the diocesan bishop in the laying on of hands. All of this is proposed not for the convenience of harried bishops but to stress that the candidates are not being confirmed in St. Vitus-in-the-Vale but in God's Holy Catholic Church. The loyalty being asked is not to a congregation but to Jesus Christ and to the universal Church.

Then with all these matters cleared away, a bishop's visit to a parish could be seen as the pastoral occasion it should be. Sufficient time could be given to it even in the larger dioceses. Why must it occur every year? A bishop would continue to visit the churches pastorally week by week until all were visited. A visit in pastoral depth every second year is better than a bishop who blows in, blows off, and blows out.

Is this process of disentanglement and new emphasis possible in terms of the canons, the rubrics, and the slow-moving processes of the Church and its life? I am hopeful that under the guidance of the Holy Spirit it would be so.

Surely the Church as a beginning might permit a number of dioceses to experiment in these matters. There could be "trial use" of these plans for a period of years. Then the Church might evaluate and contemplate what the experience said.

I would like to be a bishop involved in such an experiment.

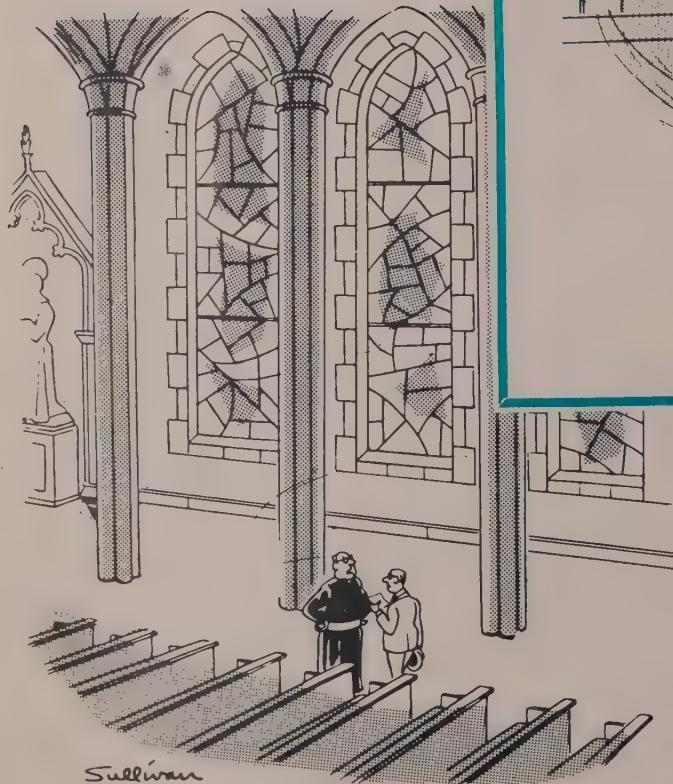
WHAT DO YOU THINK?

Is our present form of Confirmation, and the instruction leading up to it, adequately preparing the young persons of your parish to become committed Christians as well as enthusiastic Churchmen?

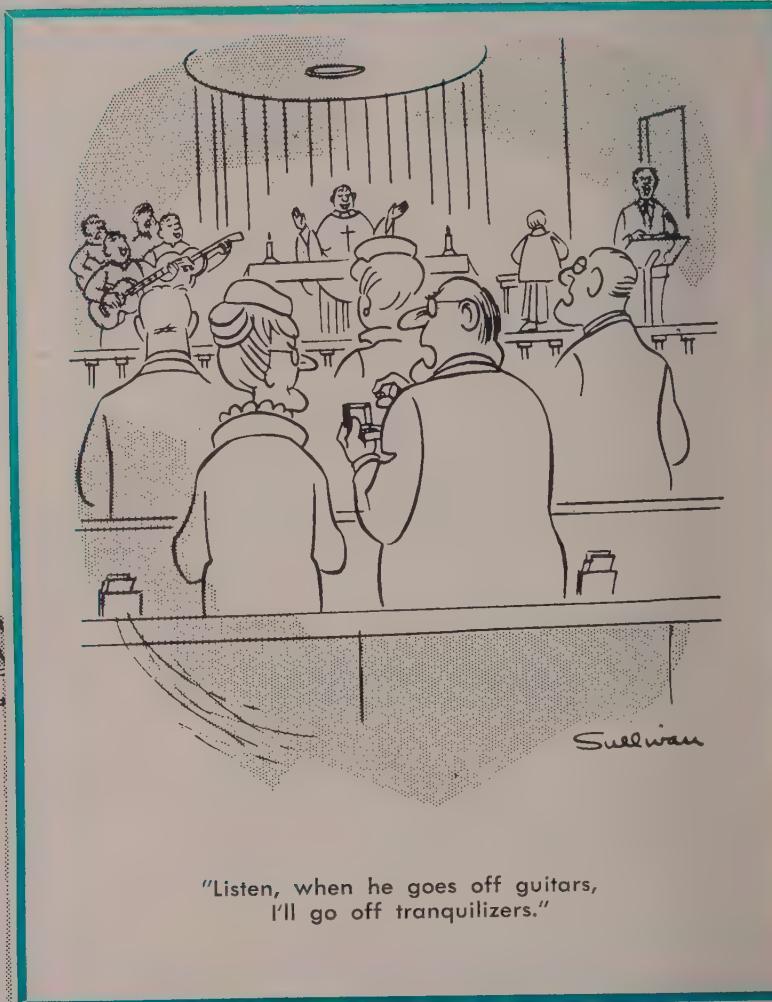
Both Bishop Warnecke's accompanying article and last month's "Confirmation: Sacrament or Graduation Rite?" are excerpted from Seabury Press's paperbound book **CONFIRMATION CRISIS** (\$2.95), an outstanding symposium of articles and opinion, both English and American, gathered by the Services to Dioceses section of the Executive Council staff. Both the articles and the book are excellent stimulants and resources for your own constructive thinking, individually or in a parish group.

The Editors welcome your reactions, conclusions, criticisms, opinions, or experience about Confirmation which you may wish to share with your fellow churchmen through these pages. Please send your letters to Confirmation, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

Laughter from an Open Window



"Hold it. Highway 80 is going through WHERE?"



"Listen, when he goes off guitars,
I'll go off tranquilizers."

LAUGHTER THROUGH AN OPEN WINDOW, a new book, is a collection of the recent work of cartoonist Ed Sullivan. His rich sense of humor prods the modern pilgrim in his progress along the road to Church renewal. Since we humans often take ourselves too seriously, Mr. Sullivan brings us back to reality with gentle pokes of fun at Church life. We should all recognize a bit of ourselves in the horrified priest, the updated seminarian, and the startled parishioner.



From *Laughter Through an Open Window* by Ed Sullivan.
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A priest in Baltimore, Maryland, conducts an experiment to prove it

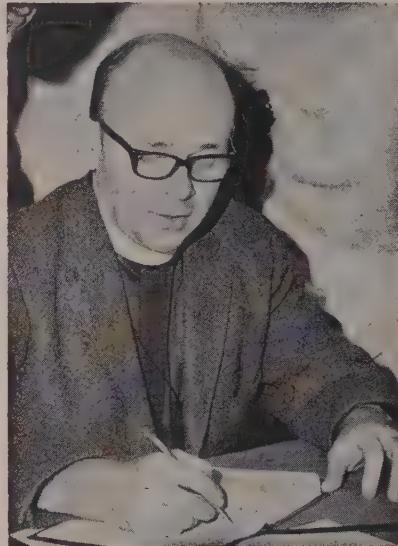
AT FIRST GLANCE it looks like an old-time mission hall minus the gospel songs. People wander up to the second floor of an old, downtown Baltimore rowhouse looking for a meal ticket, a job, or a place to stay the night.

Actually the office is more than that and the people are on a longer search. Old men with flapping, oversized coats seek reassurance that they are still useful. Younger men with bleached hair sticking over collars of Army/Navy store military jackets are looking for some identity in the middle ground between their parents and their peers. Wandering families, new in town without a place to stay, are looking for another city, another home where they might find a better life.

The Churches Crisis Center can give band-aid assistance—it can feed, clothe, and shelter. But the vision of the Rev. Fred Hanna, 45, an Episcopalian and man-in-charge, aids the longer search. "With the population increase and the increase in special needs of people, even the rich cannot afford to keep contributing," he says. "And the business of the church doing charity and marking it with a cross is cutting off your nose to spite your face."

He dreams of eventually having a community-operated crisis center staffed by competent people "who will be aware of the dignity of people." First, however, you have to know what a city's needs are. So the Center is an experiment, a search to uncover the real problems that people, and thus the city, face, and what resources are available to cope. With this information in hand, Mr. Hanna is convinced that concerned people will act.

Two assistants, Peter Lobell, 19, and Michael McCartney, 24, help run the office which is supported by five



The Rev. Frederick Hanna (left) helps the young and the not-so-young find themselves in the city.

churches by getting identical aid from all of them. "I'm not sure we aren't still being taken advantage of," Mr. Hanna says. "We definitely make mistakes sometimes."

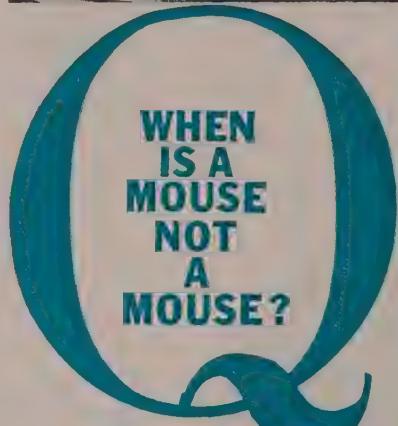
One of the mistakes he does not make, however, is over-extending his ability. "Clergymen who try to act as psychiatrists can do terrible things," he explains. "You can't allow yourself to get in over your head." Much of his work is referral to existing agencies.

Downtown Baltimore, unlike most cities its size, has a 95 percent white population, and has very old, rich families as well as some living at the poverty level. Eventually people from both ends of the spectrum find their way to the Crisis Center. Anxieties fall into two general categories—"older people worrying about jobs and marriage, and younger people worrying about sex and drugs."

Mr. Hanna, who led a youth group while he studied at St. Augustine's College, Canterbury, England, in 1963-64, spends much of his time trying to reconcile families. After five years' experience with teenagers, much of his sympathy and expertise is with the young.

A vivid experience, which he thinks expresses the difference in thinking between parents and children better than anything else, began with a phone call from a boy's mother. She berated the priest for talking to her son, Irving, and told him in no uncertain terms that she wished he would not "meddle" with Irving again. Mr. Hanna said he thought she had the wrong priest, because he didn't know anyone named Irving.

"Well," said the mother, "the kids call him Mouse."



Episcopal, two Presbyterian, one Methodist, one Unitarian, and two Roman Catholic congregations. A Lutheran Church owns the building. Ten students at St. Mary's Roman Catholic Seminary, right down the street, volunteer to answer the phone on the night shift—from 5 to 9 P.M.

Mr. Hanna was operating a similar referral and counseling service from his parish, Emmanuel, before he moved to his current office. Individual churches in Baltimore gradually heard of his work and began sending people to him. Before the Crisis Center was set up many people were "using" the

long hair, short hair, a man is a man in whatever garb you find him.

"Oh sure, I know Mouse," Mr. Hanna replied.

"Well, you leave him alone," the mother said, as she slammed down the phone.

Several days later "Mouse" appeared at the Crisis Center. "Irving, I want to talk to you," Mr. Hanna called to him.

"You've been talking to my mother!" was the boy's immediate accusation.

After a long discussion the boy admitted his mother was not "all bad," but she just could not speak his language, he said.

"You know for years, my mother always told me, 'Irving, it doesn't matter who a man is or what color his skin is, it's what's in here (jabbing toward his heart in imitation of his mother) that counts.'

"So I believed her," Mouse explained. "Then as soon as I let my hair grow, she kicks me out of the house and says I can't come back till I get a haircut. Now I wanna know, 'what's the difference between a short-haired mouse and a long-haired mouse?'"

Sometimes Mr. Hanna lets teenagers use him. "Often a meal ticket is an excuse for a kid to come in and talk," he says. "Sometimes I think they want someone to help make their decisions, so I can take the pressure off. For instance, a kid might not want to go home because that means he would have to give in to his parents. But if he can say 'Father Hanna says I have to come home,' he has an out."

Staying in the middle between parents and children when both are anxious can be a harrowing job. Keeping the confidence of both is often impossible. Mr. Hanna remembers a young runaway, barely a teenager, who was very confused. "She had been resisting sex, but the pres-

sure was too much for her," he says. Finally he convinced her to let him call her mother so the three of them could talk it over. The mother, however, refused to discuss it: "She's no good and I don't want her."

With the young people he's more successful. They respect him. A young boy with long hair and dungarees comes into the office to ask if there is any mail there for him.

"Maybe Father Hanna opened it," a friend taunts.

Peter Lobell (seated) and Michael McCartney assist at the Churches Crisis Center in Downtown Baltimore.



"I don't care if he did," the first boy replies. "I know he won't tell nobody."

The boy goes on to explain, "Some guys use Father Hanna for a sucker. I only used him for a sucker once. But he knewed it anyway. He's cool."

Last year one of the local "hippie" leaders died because he failed to get medical treatment for a boil on his neck which he had infected with a ratail comb. He had fallen into a drugged sleep and bled to death during the night. Mr. Hanna held the funeral service at Emmanuel. The boy's friends were his pallbearers.

"They showed up in church with their long hair all slicked down with water," Mr. Hanna says, "and I couldn't figure out why they did it until I realized that it was their way of showing respect in the church."

Respect is a big word at the Crisis Center and the ingredient that really distinguishes its work from a "hand-out" charity organization. The meal tickets are a good example. Rather than submit to a soup-kitchen, hat-in-hand kind of personal degradation, Crisis Center clients take their tickets to a local, cooperating restaurant. When the waitress brings the bill she staples the ticket to it. At the end of the month the Center picks up the tab.

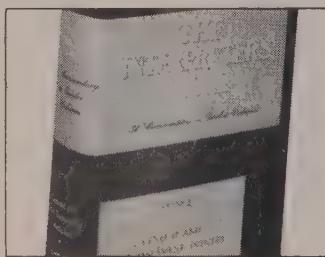
Meal tickets account for the majority of the aid given at the Center because immediate aid is often necessary and the meal tickets are a good way to introduce people to the assistance the Center can give. Mr. Hanna also realizes that long-term self-reliance is important, so only three tickets are allowed each person per month.

In its first month of operation, the Crisis Center helped 700 persons—with a simple meal ticket, directions to the proper social welfare agency, or the more complicated problems of

When Is a Mouse Not a Mouse?

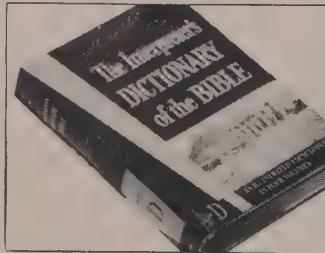
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alcoholism and marriage breakdown. In addition, and probably more important to Mr. Hanna, he has discovered some of the strengths and weaknesses of the city's social service facilities.

He sees an immediate need for housing for older, unmarried men and a drug clinic for teenagers. He has been discussing the latter with local city health officials.

Though there are many effective agencies in the city, some problems still fall through the cracks. The welfare department, for example, has a one-year residency requirement before it will provide assistance. Traveller's Aid, on the other hand, will find temporary, but not permanent, homes for people. What happens in the year between temporary shelter and the time when the welfare department can give help?

The need for liaison remains. Sometimes people are frightened or

ashamed to go to the pertinent agency that handles their need. In that case, "we go down to the agency and sit in the hall and wait with them," Mr. Hanna explains.

In any experiment you go where the research leads you, without pre-conceived hypotheses, but with educated guesses. Whether the Center will eventually be taken over by community people as Mr. Hanna hopes; continue to operate as it is with the churches supporting it; or simply fill a need for a while and then go out of business, is undecided.

"I'm convinced more and more, though, that government must work in areas where charity used to help," Mr. Hanna says. "Just in numbers alone the problems are too vast."

He thinks ecumenical cooperation to meet the needs of the city is the future way. "It's a helpful sign that churches are willing to experiment even if it doesn't work," he says.



Baltimore churches supporting the Churches Crisis Center: 1. Basilica of the Assumption (Roman Catholic); 2. Christ Church (Episcopal); 3. Emmanuel Church (Episcopal); 4. First Presbyterian Church; 5. First Unitarian Church; 6. Franklin Street Presbyterian; 7. Grace and St. Peter's

Church (Episcopal); 8. Mount Calvary Church (Episcopal); 9. Mount Vernon Place United Methodist Church; 10. St. Ignatius' Church (Roman Catholic); and 11. St. Paul's Parish (Episcopal). 12. Churches Crisis Center.



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WORLDSCENE

Special Convention '69

Innovations Suggested for Notre Dame Sessions

A new style for a General Convention of the Episcopal Church has been suggested to bishops and deputies for their special session this coming Aug. 31—Sept. 5 at the University of Notre Dame, South Bend, Ind.

► According to these suggestions the agenda for Notre Dame might include not only the traditional legislative functions of a Convention, but also equal time for conference purposes on three major subjects—Mission, Ministry and Authority.

► The suggestions also would provide for some participation by women, ethnic minorities, and young people.

The Special Convention was authorized by the House of Bishops and the House of Deputies at Seattle in 1967. Suggestions for the 1969 meeting have been drafted by an advisory committee headed by the Rev. David R. Thornberry, rector of Christ Church, Shaker Heights, Ohio (*see page 35*). A regular session of the Church's General Convention will be held Oct. 11-23, 1970, at Houston, Texas.

The suggestions of the agenda committee, serving as an advisory body to the Rt. Rev. John E. Hines, Presiding Bishop, and the Rev. John B. Coburn, President of the House of Deputies, have been studied thoroughly by the two presiding officers and commended to the delegates who will attend the Notre Dame Convention.

Bishop Hines and President Coburn both emphasized that any sug-

gestions must be approved by the bishops and deputies at Notre Dame, but expressed "warm support" for the proposals.

They said in a joint letter sent in January to Convention members:

"It would give our Church's central legislature an opportunity to consider, in some depth and without the inescapable pressures of triennial business, concerns in our contemporary life which are often painfully divisive and always are areas of uncertainty and perplexity.

"Such an opportunity does not often come to the Convention, and we feel the Convention would want to seize it and use it in some such way as the advisory committee suggests. And from such a session might well come proposals for action by the Convention in Houston—proposals strengthened by the consideration given the great issues suggested for Notre Dame."

The agenda suggestions which Convention members have been asked to consider seek to utilize the time available at Notre Dame "to lay the groundwork for the new directions the Church should take unitedly." A copy of the advisory committee's report accompanied the letter sent by Bishop Hines and President Coburn to bishops and deputies.

Another key suggestion of the agenda advisory committee is for the presence of women, ethnic minorities, and young people at the Special Convention. The committee proposed that representatives of each group be included with a seat and

voice in joint conference sessions.

"We recommend that each Diocese choose one person in each of these categories," the report says, "to share with its bishops and deputies in the sessions of this Special Convention.

"We envisage the major proportion of this Convention's work being done in the context of Joint Sessions, in which the additional diocesan representatives would sit and take full part. The consideration and discussion of the major issues can be carried out in these plenary sessions of the wider assembly by adopting temporary Rules of Order. Whatever formal action is required by the Convention can be taken constitutionally by action of the two Houses."

Three main themes would be central to the discussions proposed by the advisory committee on agenda—**Mission, Ministry, and Authority.** They would be dealt with in Joint Sessions and in smaller groups.

"We can see," the committee report said, "workable ways in which both in plenary sessions and smaller committees, the whole assembly can effectively consider such themes."

Poll Shows Dip in Church Attendance

Church attendance in the United States declined slightly last year but remains higher than attendance reported before World War II, according to the Gallup Poll.

Based on seven national polls taken during 1968, the report shows that 50 million persons, or 43 percent of all Americans, attend church on Sunday. This represents a drop of 2 percent from 1967. It is below the peak figure of 49 percent in 1958, but is higher than the 1940 figure of 37 percent.

Most of the decline, Gallup says, is due to non-attendance by young adults. The highest church attendance, 46 percent, falls in the 30-49 age bracket. Age 50 and over has a 44 percent attendance record, but between 21 and 29 years, the percentage drops to 34.

The higher the education of the adult, the greater the probability he will attend church on Sundays, the poll shows.

There is little difference among the four regions of the United States, with the exception of the West. The West had only 32 percent attendance, compared with the East's 46.

Smaller towns had a poorer attendance record than larger ones.

Variances in church attendance were noted among various denominations. Lutherans and Baptists had 38 percent attendance, while Presbyterians had 36 percent, Methodists, 35, and Episcopalians, 34.

Court Rules on Church Property

The United States Supreme Court ruled on Jan. 27 that civil courts in the United States may not award church property to dissident congregations on the grounds that the parent denomination violated the faith.

The ruling ended the claims of two dissident Southern Presbyterian congregations in Savanna, Ga., who objected to their denomination's stand on civil disobedience (*see February Worldscene*). The Georgia Supreme Court ruled in favor of the congregations, awarding them ownership of the church property. The U.S. Supreme Court decision overrules that settlement. This case is of interest to the Episcopal Church because most Episcopal parishes have property arrangements similar to those of the Presbyterian Church, U.S.

Although courts have traditionally ruled in favor of the parent de-

nomination, the Georgia Court ruling fell the opposite way because the congregations argued that the Church was guilty of "substantial abandonment" of the original faith.

The U.S. Supreme Court, however, ruled that civil courts are not competent to determine substantial departures from dogma involved in such cases.

In the Dioceses: Moves and Actions

The delegates to the 21 diocesan and district conventions meeting this past Fall continued the trends set early in '68 by acting to increase lay participation in general and that of young people and women in particular. They also raised clergy stipends, approved plans for diocesan restructure and adopted programs.

LAY MINISTRY—The Rt. Rev. G. Francis Burrill, Bishop of **Chicago**, reported favorably on the lay seminars defining the work of a Christian in his daily employment. A layman read The State of the Church report to the **Eastern Oregon** delegates who directed that a layman read it at a regular service in each parish. The **Indianapolis** convention enthusiastically supported the efforts of their Urban Task Force to give laity more responsibility for working out programs and solutions to critical urban problems. The Rt. Rev. William Davidson, in his charge to **Western Kansas**, reported that a faithful group of layreaders are conducting regular services in several places.

WOMEN—**Chicago**, for the first time, elected a woman to serve on the Standing Committee. **Eau Claire** changed its constitution to permit women to be seated as delegates at convention and immediately seated three ladies. **Northern Indiana** passed the first reading of legislation to permit women to hold parish offices and be delegates to diocesan convention.

Quincy passed the first reading of constitutional changes to permit women to be delegates, as did **Springfield**, where women are now able to serve on vestries.

YOUNG PEOPLE—More conventions acted to insure young people a vital part in church deliberations

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WORLDSCENE

(see *The Episcopalian*, Sept. '68). Young people from each parish attended the **Central New York** convention as non-voting delegates. **Arizona** lowered the voting age for parish meetings to 18. **North Dakota**, **Oregon**, and **Quincy** passed legislation to allow lay persons to vote and hold parish offices at a minimum age of 18. **Maine** asked their bishop to appoint a committee to study ways to give youthful communicants new rights. In **Oregon**, to be effective, the constitutional change to permit delegates to be 18 must pass again next year. **Kansas** defeated a canonical change to lower the minimum age for delegates. **Milwaukee** reduced the voting age to 16. The Board of Missions in **Montana** includes a young person as well as an Episcopal Church woman and a layman from each deanery along with the five deans.

CLERGY CARE—At least six jurisdictions acted to improve clergy incomes. **Chicago** increased the annual minimum stipend of mission clergy to \$6,100. The diocese will assist for a year any parish unable to pay its rector this minimum. If at the end of the year the parish still can't meet the minimum, it will be declared a mission. **Indianapolis** increased the salary minimum by \$1,000. **Maine** set a \$5,200 minimum. **Oregon's** minimum had been raised to \$5,000 early in the year plus a 6 percent cost of living raise in July. **Quincy** raised the minimum to \$6,000. **Springfield** and **Utah** also passed budgets which allowed for a raise in the mission priests' stipend.

RESTRUCTURE—Nine dioceses passed resolutions concerned with restructure. In addition, **New York** held a special adjourned convention to deal with this complicated issue. **Eastern Oregon** approved the continuance of their committee on constitutions and canons because of the possibility General Convention may make all districts into dioceses. **Utah** is beginning to implement the new programming approach suggested by their restructure committee. **Western Kansas** voted to seek diocesan status in 1970.

BUDGETS—Money, that outward and visible sign of commitment, came in for a good deal of attention. Albany passed a record budget of

\$569,218 for 1969. Arizona's budget was \$235,840—some \$76,295 less than for 1968. **Chicago** is continuing to send half of all it receives from parishes to the General Church Program and increased its budget.

Eastern Oregon's budget is up 7 percent. **Indianapolis** voted to establish an Episcopal Charities Fund appeal and **Kansas** passed a record budget of \$333,503 with an acceptance of its full quota for the General Church Program. **Michigan** passed a two-part budget for 1969. One designated "Limited Budget" for \$963,651, the other "Adequate Budget" for \$1,023,138 with appropriate differences in the portion going toward the General Church Program.

Montana adopted a record budget of \$136,471.64. **North Dakota** adopted a budget of \$194,000, unbalanced by \$15,000. **Northern California** adopted a budget of \$356,201 and **Northern Indiana**, \$165,052 with a quota of \$61,844 to General Church Program. **Oregon** resolved that future budgets must include allocations by priority. **Rochester** reported that their support of \$5,000 dollars to FIGHT was fully subscribed and over \$8,000 received for Nigeria-Biafra relief. **Springfield's** budget is up 10 percent from last year to \$223,000. **Western Kansas** voted to increase mission giving 14 percent in '69 despite a budget reduction and a \$1,300 hike in total assessments.

PROGRAM AND PRIORITIES—The importance of designating priorities on all levels of program planning was demonstrated frequently in convention resolutions. Albany asked General Convention to include among its priority concerns the ministry to the mentally retarded and physically handicapped. Michigan broke ground for a new low cost apartment for the elderly. Rochester has completed a new nursing facility at the Church Home. Utah's convocation decided to move into corporate program planning with four other denominations. Whenever possible, the ecumenical program is to replace lone efforts. Western Kansas is involved in several new types of ministry.

Chicago passed a resolution asking that seminarians' special exemption to the draft be discontinued, and approved the establishment of a draft counseling program with the

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provision that this action implies no specific position regarding any particular war. Michigan called for a national lottery to replace the draft. Rochester approved a committee to research the need for draft counseling service in the diocese and the development of such a service if needed.

This summary concludes the news of diocesan actions for 1968. The conventions for 1969 began with winter sessions in January and February which we report in the Spring.

Christian Education: Trio to Quartet

A Joint Exploration Team of Christian education leaders which includes the Episcopalians, the United Presbyterians, and the United Church of Christ reports that the Presbyterian Church, U.S. (Southern) has joined in the endeavor.

Launched a year ago, (see THE EPISCOPALIAN, March '68) the team is trying to determine what Church education could be like in the 1970's and '80's. The reasons for joint action are economic as well as theological. Rising costs of educational materials and training programs make sharing imperative.

Mrs. Carman St. John Hunter, a representative of the Episcopal Church's national education staff, feels that "curricular imperialism" in Church education is breaking down. Currently most denominations are providing "cradle to the grave" Church education materials. Future plans may see the local church developing its own curriculum, selecting from materials developed jointly by the national church bodies, she explained.

Presently the United Church of Christ and the United Presbyterian Church join in publishing the Christian education magazine *Colloquy* and some study materials. The Episcopal Church and the United Church of Christ join in publishing *Youth* magazine and the *Youth Ministry Notebook* for teenagers and youth leaders.

Leaders of Christian education, home mission, and social action in the four denominations are also working jointly in the development

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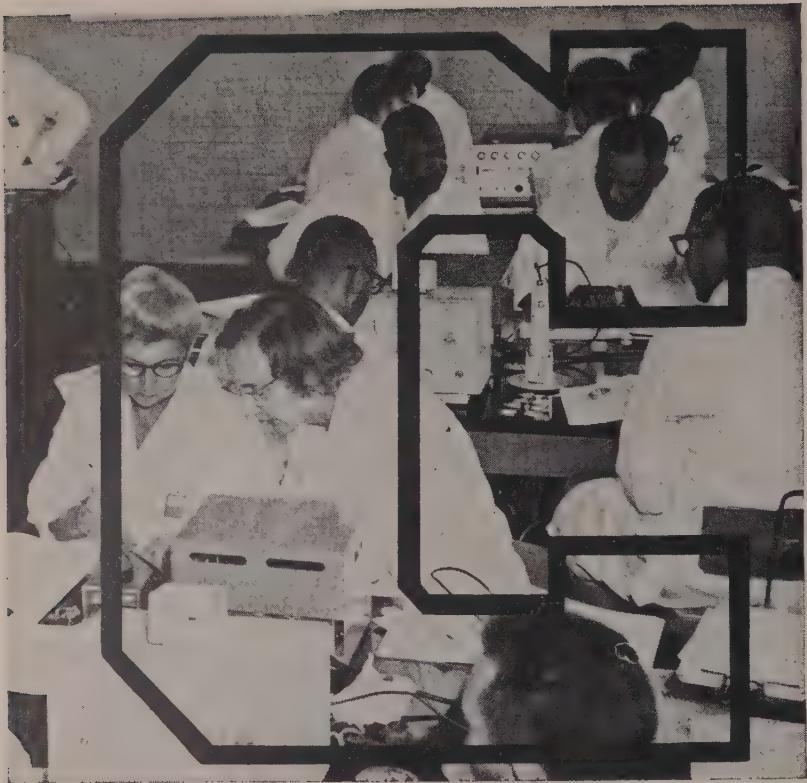


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of united ministries in specific fields, such as Appalachia.

The four denominations together have more than nine million communicant members with some five million enrolled in their Church education systems.

American Anglicans In First Session

Top-ranking representatives of the Episcopal Church, the Anglican Church of Canada, and the Church of the Province of the West Indies met in Nassau, The Bahamas, Feb. 1-3, to organize and begin to coordinate planning, and examine future means of cooperation in Latin America. All three churches had seven representatives present.

Episcopal Church participation in the first meeting of the Anglican Regional Council of North America was approved by the 1967 General Convention.

Archbishop Howard H. Clark of Canada chaired the meeting which set groups to study such common problems as lay ministries, aid to developing areas, and ethnic group work.

The Episcopal Church was represented by Presiding Bishop John E. Hines; Bishop Stephen F. Bayne, Jr., vice president of Executive Council; Mr. Marius Bressoud, Bethlehem, Pa.; Mrs. John Jackson, Portland, Ore.; the Rev. Henry B. Mitchell, Trinity Church, Charlottesville, Va.; Bishop Francisco Reus-Froylan, Puerto Rico; and Mr. Thomas H. Wright, Jr., Washington, D.C.

Canterbury to Visit West Indies

Archbishop Michael Ramsey of Canterbury will visit every diocese in the Anglican Province of the West Indies beginning Feb. 21.

Dr. Ramsey, who was invited to come to the West Indies by Archbishop Alan John Knight, Georgetown, Guyana, will also go to Puerto Rico at the invitation of Episcopal Bishop Francisco Reus-Froylan.

The Archbishop will fly back to London on Mar. 23.

Changes in the Episcopate

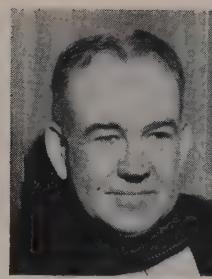
Recent changes in the episcopate include the consecrations of four missionary bishops and one coadjutor as well as installation of one suffragan as coadjutor, one resignation, the election of two coadjutors and the deaths of four retired bishops.

The Rt. Rev. William A. Lawrence, retired Bishop of Western Massachusetts, died Dec. 21, 1968.

The Rt. Rev. Noble C. Powell, retired Bishop of Maryland, died Nov. 28, 1968. **The Rt. Rev. Harold E. Sawyer**, retired Bishop of Erie (Pa.), died Jan. 18, 1969. **The Rt. Rev. Efraim Salinas y Velasco**, retired Missionary Bishop of Mexico, died Dec. 15, 1968.

In the elections, Eau Claire chose the Venerable **Stanley H. Atkins**, Archdeacon of Milwaukee, and Wyoming selected the Rev. **David R. Thornberry**, Ohio rector, to be coadjutors.

The Rt. Rev. Everett H. Jones, Bishop of West Texas, retired Jan. 1. Born in San Antonio, Texas, Bishop Jones was graduated from the University of Texas, Austin, and Virginia Theological Seminary.



After his ordination in 1927, he served churches in Texas and was a canon of Washington Cathedral. Since his consecration to be Bishop of West Texas in 1943, he has served on National (Executive) Council, as president of the Seventh Province, and as president of the Texas Council of Churches. Bishop Jones is married to the former Helen Miller Cameron.

The Rt. Rev. George E. Haysworth, Archdeacon of El Salvador, was consecrated to be Bishop of Nicaragua Jan. 10.

A native of Sumter, S.C., Bishop Haysworth received his B.A. degree from The Citadel, Charleston, S.C., and a B.D. degree from the University of the South. He did

graduate work at the University of Iberoamericana, Mexico, and also studied at the Spanish Language School, San Jose, Costa Rica.

Following his ordination in 1950, Bishop Haysworth served churches in South Carolina and Georgia. He came to El Salvador in 1960 to become rector of St. John's Church, San Salvador. Since 1964 he has served as archdeacon of El Salvador and Canon to the Ordinary.



Bishop Haysworth is the first bishop of Nicaragua, a new jurisdiction formerly in the District of Central America.

He is married to the former Sarah Elizabeth Veronee and they are the parents of three children.

Continued on next page

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Currently Editor-in-Chief of THE EPISCOPALIAN, Mr. McCorkle is a past president and director of the Associated Church Press and one of four North Americans on the Christian Literature Fund. Born in Chicago, Illinois, and graduated from Williams College, Williamsburg, Massachusetts, he has traveled extensively to Latin America, the Middle East, Europe, South East Asia and much of our Pacific Northwest. His experience and assistance will do much to increase your enjoyment of visiting Alaska.

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The Episcopate

Continued

The Rt. Rev. William B. Spofford, Jr., Dean of St. Michael's Cathedral, Boise, Idaho, since 1961 was consecrated to be Bishop of Eastern Oregon on Jan. 25.

Born in Brooklyn, N.Y., Bishop Spofford is a graduate of Antioch College, Ohio, and the Episcopal Theological School, and received a master's degree in social work from the University of Michigan.

Ordained in 1945, Bishop Spofford has served churches in Boston



and Detroit, worked for the National Town and Country Church Institute, and was an instructor at the Episcopal Theological School.

He was elected by the General Convention in 1967 to serve on the Executive Council.

Bishop Spofford is married to the former Pauline Fawcett and they have five sons.

The Rt. Rev. J. Antonio Ramos, former Dean of the Cathedral of St. John the Baptist, San Juan, Puerto Rico, was consecrated to be Bishop of Costa Rica on Jan. 12.

Born in Yauca, Puerto Rico, Bishop Ramos received his B.A. degree from Ripon College, Ripon, Wis., and a B.D. degree from the Episcopal Theological School.

After his ordination in 1962



Bishop Ramos served as chaplain of Episcopal students at the University of Puerto Rico, and was Canon of the Cathedral of St. John the Baptist, San Juan. He was then director of the Episcopal Cathedral School

Santurce, and became dean of the cathedral in 1966.

At 31, Bishop Ramos is the youngest bishop of the Episcopal Church. He is also the first latin Bishop of Costa Rica, one of the new missionary districts created by General Convention in 1967.

Bishop Ramos is married to the former Minerva Peña Vallés and they are the parents of two children.

The Rt. Rev. Constancio B. Manguramus, rector of Holy Trinity, Zamboanga City, Mindanao, Philippines, since 1963, was consecrated to be Suffragan Bishop of the Philippines on Jan. 23.

Born in Mirab, Province of



Lanao, Philippines, Bishop Manguramus is a graduate of the Agricultural High School, Upi, and St. Andrew's Seminary in Manila. After his ordination in 1960, he served St. Francis Mission, Upi, and became priest-in-charge of Holy Trinity in 1963. Bishop Manguramus has also served as chaplain of Brent Hospital, and as director of the Good Shepherd Mission School in Mindanao.

Bishop Manguramus is the great-grandson of a Muslim missionary and a member of the royal family of the Province of Lanao. He is married to the former Esther de Guzman and they are the parents of three children.

The Rt. Rev. David K. Leighton, Archdeacon of Maryland since



1964, was consecrated to be Bishop Coadjutor of Maryland on Nov. 30.

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The Episcopate

Continued

op Leighton received his B.S. degree from Northwestern University, Evanston, Ill., in 1947 after serving with the Ninth Air Force during World War II. He worked for General Motors Corporation for six years before entering Virginia Theological Seminary.

Following his ordination in 1955, Bishop Leighton served churches in Pittsburgh, Pa., until 1959, when he came to Baltimore as rector of the Church of the Holy Nativity.

Before he was appointed Archdeacon of Maryland in 1964, Bishop Leighton served on the diocesan Executive Council, and as a teacher of sacred studies at St. Paul's School, Baltimore.

He and his wife, the former Carolyn Smith, have three children.

The Rt. Rev. John H. Esquirol, Suffragan Bishop of Connecticut since 1958, became Bishop Coadjutor on Nov. 12.

Born in Brooklyn, N.Y., Bishop Esquirol is a graduate of New York University and N.Y.U. Law School. He practiced law in Brooklyn until entering General Theological Seminary in 1936.

After his ordination in 1937,



Bishop Esquirol served several churches in New York and Connecticut. He was then Dean of Christ Church Cathedral, Hartford, Conn., until he was consecrated to be Suffragan.

Three times a deputy to General Convention, Bishop Esquirol also served as delegate to the Anglican Congress. He has worked on many diocesan and General Convention committees and has been vice-president of Berkeley Divinity School, where he lectured on ecclesiastical policy and canon law.

Bishop Esquirol is married to the former Margaret Louise Joost and they have two children.

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In Person

A 26-year-old Episcopal priest, the Rev. Robert D. North, was elected to the Minnesota House of Representatives . . . Townsend Munson, new president of Philadelphia Divinity School, is the first layman to hold this post . . . Eunice Kennedy Shriver, wife of the U.S. Ambassador to France, is the new honorary president of the Union Guild of the American Cathedral in Paris . . . A former advertising executive, John D. Leinbach, is the new editor of the Seabury Press unit which prepares Executive Council materials . . . Suffragan Bishop Richard B. Martin, Long Island, now heads the New York office of Project Equality, a national fair employment effort . . . The Rev. A. Theodore Eastman, former executive secretary of the Overseas Mission Society, is now working with General Convention's Joint Commission on Renewal . . . Bishop Roger W. Blanchard, Southern Ohio, now heads an interdenominational, inner city organization, the Metropolitan Area Religious Coalition of Cincinnati . . .

Bishop Gerald Francis Burrill, Chicago, chairs the new House of Bishops' Committee on Pastoral Counselling, to

help clergymen with special problems . . . The Rev. Dr. Arthur Lee Kinsolving will retire after 22 years as rector of St. James' Episcopal Church, New York City . . . The Japanese government recently recognized two American Episcopal missionaries, Miss Gertrude Sum-

ners of Kyoto, Japan, and Karl E. Branstad, of the KEEP farm in Kiyosato, for their work in cultural, educational, and social welfare development in Japan . . . Episcopal layman Owen Brooks has moved up from associate director to director of the Delta Ministry, a four-year-old project working with dispossessed blacks in Mississippi . . . Bishop Henry I. Louitt, South Florida, made the Rev. Theodore R. Gibson, 53, a native of the Bahamas who has worked in Miami for twenty-three years, an honorary canon.

Washington Cathedral's Dean Francis B. Sayre, Jr., conducted a memorial service for Dr. Martin Luther King, Jr., on the slain civil rights leader's birthday; a statue of Dr. King will be erected in the Cathedral's nave . . . Dr. King's widow, Mrs. Coretta King, will be the first woman to preach from the pulpit of St. Paul's Anglican Cathedral, London, England, on March 16 . . .

Mrs. Elizabeth D. Koontz, president of the National Education Association and an active churchwoman at St. Philip's Episcopal Church, Salisbury, N.C., has moved into President Richard Nixon's administration as director of the Labor Department's Women's Bureau.

The Rev. Onell A. Soto (left), vicar of St. Nicholas Episcopal Church, Quito, Ecuador, embraces Monsignor Jose Mario Ruiz after Monsignor Ruiz's consecration as second Bishop of Latacunga. Father Soto, an old friend of the bishop's, was first non-Roman clergyman to participate in such a ceremony in Ecuador.



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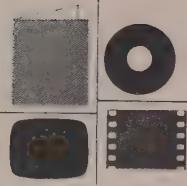
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TV's Messiahs: Redemption or Deliverance?

COMMERCIAL television has been called many things—"wasteland," "idiot box," "boob tube"—but seldom "theological." Most of the brighter-than-thou critics agree with Charles Sopkin, author of *SEVEN GLORIOUS DAYS, SEVEN FUN-FILLED NIGHTS*. After watching one week of everything from the first sermonette to the last *Thought of the Day*, Sopkin concluded that television is a "gigantic garbage dump."

But listen to T. S. Eliot: "It is just the literature we read for 'amusement' or 'purely for pleasure' that may have the greatest and least suspected influence on us. . . . This affects us as entire human beings; it affects our moral and religious existence."

If his remark is translated from print to television, Eliot may be suggesting that soap operas may do more to form one's life-view than, say, *Sunrise Semester*, and that *Lucy* may affect a person at a deeper religious level than a one-hour documentary on the American housewife. In short, there may be more theology on the prime-time tube than is dreamed of by most philosophers.

Take *Gomer Pyle*, for example. As played by Jim Nabors, Gomer is what Luther called a "little Christ," one who represents some part of the character of Jesus. Private First Class Pyle is about the worst thing that has ever happened to the gung-ho corps.

If anything, Gomer is an anti-Marine: noncombative, nontough, non-military. Loving as a collie puppy, he personifies the spirit of I Corinthians 13:4-5: ". . . patient and kind, . . . not jealous or boastful, . . . not arro-

gant or rude. . . ." All in all, Gomer is a disgrace to the uniform.

By contrast, Sergeant Carter is every inch a Marine: swaggering, self-congratulatory, a "can-do" man who knows his job. That job, however, is complicated by the blithely blundering spirit of Pyle who fouls up everything with an adroit clumsiness which sends him headlong at cross-purposes with his sergeant. Carter wonders weakly what cruel fate has sent him Pyle, target of his abuse, and Achilles heel in the body of discipline.

The "little Christ," however, provides the saving surprises of grace. He is the incurably trustful loser who lands in the winner's circle because his New Testament spirit that "does not rejoice at wrong, but rejoices in the right," has the effect of eliciting a responsive quality of love from chorus girls, generals, loan sharks, and VIP's.

Carter, by contrast, is a winner-



Jim Nabors as Gomer Pyle



James Arness as Matt Dillon

loser. His pomposity and venality lead him to the brink of disaster where he is "saved" by the guileless Gomer. The appropriate text is: "Whoever would save his life will lose it, and whoever loses his life for my sake will find it." (Matthew 16:25.) With the transparent goodness of Christ, Gomer heals the wounds of those about him.

Gunsmoke is a horse-opera of a different color. Matt Dillon, the marshal of Dodge City, is a messiah figure. Christians usually forget that the messianic hope current among the Jews was not fulfilled by Jesus. The Jews expected a Davidic figure, an "anointed one," mighty in battle who would deliver them from their oppressors. When Jesus came, not with a kingly sword but as the Prince of Peace, not as a deliverer from the earthly slavers but as the Servant who measured political power with love power, he people rejected him.

Christians have more than made up for their Lord's pacific ways, however. From Constantine to crusaders to conquistadors, from warrior popes to Bible-reading generals to modern-day power advocates—whether oil billionaires or urban militants—churchmen have often glorified force and baptized violence as a means of achieving ends called good.

In this spirit, the Matt Dillon of *Gunsmoke*, James Arness makes a tall-in-the-saddle messiah, who guns down the oppressors, albeit reluctantly, with the noblesse oblige of the fastest draw in the West. Matt represents deliverance

not redemption, because his ultimate solution to life's problems is not grace but the gun. The god worshipped by westerns is what theologian Arthur McGill of Princeton University calls "dominative power," a power which vindicates itself by its ability to kill.

To be sure, the law must have coercive power if anarchy is not to reign. But the sin which runs smack through the western—and into the law-and-order battle today—consists of the perverted belief that the reality which lies at the heart of the universe is not love but the power to kill. In a violent world, it's all but impossible to believe that love makes the world go 'round.

Nevertheless, it is the scandal of the Cross that loving self-expenditure exposes the power merchants for what they are—sons of Satan. "Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself." (John 12:31-32.)

Appearances to the contrary, the forces of violence, disease, and death which we encounter daily are not absolute powers but are subject to the real Lord of life and death, who is incarnate love.

In searching for a Christ figure in television, you may have your own preferences: anyone from the Yahweh-like image of Ben Cartwright to Ironsides, the man of sorrows who dispenses justice from a wheelchair. Each of these characters represents a fragment, however tiny, of Christ. None witnesses fully to that gracious Power which the world finds puzzling, dangerous, and worthy of crucifixion. Gomer's loving kindness is sentimental; Dillon's messiah is militant; Cartwright and Ironsides are not servants but masters.

Still, we should not be fastidious in rejecting anything with a note of redemption about it. Programs colored with Christian ideals cannot be quite outside the kingdom of heaven, even if they misread some of the Biblical realities. And to recognize gospel fragments while viewing "purely for pleasure" is a proper vocation of the Christian.

—RICHARD R. GILBERT

An Interchurch Feature originated by *Presbyterian Life*

Come Alive Theology

DEWI MORGAN is a contemporary prophet who speaks of God and man, in the context of contemporary change, from his parish in London's Fleet Street newspaper district. Morgan, although conscious of the limitations of words for communicating even those parts of truth that we feel we know, is nonetheless a master craftsman with words and uses them with poetic flair.

GOD AND SONS (Weybright and Talley, \$6.50) is like Buckminster Fuller's geodesic domes, light, strong, and beautiful. Here are familiar materials built into new and creative shapes. This is good modern theology in a lively style.

The prophet is not an originator, and the influences of the teachers of Morgan's (and this reviewer's) generation are easily discerned. William Temple, Stephen Neill, Dietrich Bonhoeffer, Pierre Teilhard de Chardin, John A. T. Robinson, and Harvey Cox helped to write this book, as Isaac Newton helped to fly Apollo 8 around the moon.

Morgan rejoices to see man accepting God's gift of dominion over nature and, through science and technology, obeying his command to fill the earth, to conquer it, and to master every living creature (Genesis 1:28). In the dawning world neighborhood which instant communication makes inevitable, scientific collaboration which acknowledges no national boundaries is a hopeful precedent for brotherly political and cultural cooperation.

God calls His sons into partnership and to responsible use of the expanding knowledge of all the potentials of His creation. "Perhaps the greatest

problem to human beings is that they find it so hard to realize and to remain constantly aware of their potential. Man is called to the greatness of sonship in God, but so often he is either deafened by lesser clamors or is sleeping away the last effort. The twentieth century has more than ever demonstrated the heights to which man can rise. In Christ he has no limits. And in Christ we have the picture of what God plans."

We are pointed to Christ, final, wholly inclusive, the *Logos*, the root and fruit of all things. Immediate communication, all the new forms of human interaction, are bringing down barriers. Cultures and religions are in the melting pot. "But only Christianity has Christ. And Christ is all Christianity has. It needs no more."

This is a joyful, hopeful, strengthening book, which should be required reading for those who fear new ways and the power of technology. One puts it down saying "Jubilate, jubilate Deo!" and in the mood to use John Donne's prayer, which Father Morgan places at the front of his book:

"Eternal and most glorious God, who hast stamped the soul of man with thine Image, received it into thy Revenue, and made it a part of thy Treasure; suffer us not so to undervalue ourselves, nay, so to impoverish Thee as to give away these souls for nothing, and all the world is nothing if the soul must be given for it. Do this, O God, for His sake who knows our natural infirmities, for He had them, and knows the weight of our sins, for He paid a dear price for them, thy Son, our Saviour Jesus Christ. Amen."

—CHARITY WAYMOUTH

The Quick, the Dead, & Bishop Pike

It is no slight chore to attempt to assess objectively THE OTHER SIDE (Doubleday, \$5.95), the latest of James A. Pike's "sensational" books.

My task is made difficult by the almost daily assault on my senses by mass media reports of the censure, by his peers and co-religionists, of the

good bishop's character, private life and, to many, somewhat novel hypotheses.

Perhaps it is reaction to all this sounding brass that leads me to deal sympathetically with *The Other Side*. If it appears that I concur with much of what some believe to be the bishop's



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BOOKS

outrageous tampering with fossilized concepts of "the faith once delivered to the saints," so be it. I should hope to err on the side of justice.

On the side of justice, however, I must confess that, more than once I fell asleep under the spell of the bishop's immoderately protracted efforts to set straight the garbled reports of his "communication" with his son, Jim, who took his own life under less than pretty circumstances.

For me, this is unusual. Being something of a Pikeophile, I find that his style, as he probes the structure of faith, customarily keeps me on the *qui vive*. Conceivably, my comatose state was induced, in this instance, simply because "spiritualism" just isn't my bag.

But then, neither is it the bishop's thing, per se, as he is careful to explain: ". . . I could never make an -ism of this. . . . one reason why 'spiritualism' or 'spiritism' could not for me be an appropriate position, whatever facts or theories I might accept about psychic phenomena, is that I could never put at the center of my belief and life, communication with any finite human being—even those on the other side. I would not so exalt anyone dead any more than I could so exalt the living. Instead, I would hold before the One—God—both the living and the dead, in the words of the Book of Common Prayer, that we might all 'grow from strength to strength in the life of perfect service.' "

Regrettably, the book's blurb writer

obviously delights in Madison Avenue hyperbole as he declares "*The Other Side* certainly reads like a suspenseful novel." Such a come-on, so reminiscent of recent Fourth Estate clangor, does a grave disservice to the author's clear intent to demonstrate the cautious logic of his "leap to faith" as he affirms his personal belief in eternal life, arrived at through honest exploration of what he calls "psi" experience.

Perhaps the consequences of our collective sell-out to materialism, technology, and civil religion have affected the People of God more than we are prepared to admit. At one time, it was a mark of the True Believer to affirm credence in prophecies, visions, voices, dreams, spectral fingers writing upon walls, angelic messengers, and other apparitions.

Certainly such phenomena have roots in Biblical tradition, though some are less credible than others. As a "somewhat" Roman Catholic, I am more than familiar with fanciful tales of purported visits by celestial citizens to the most unlikely places, among them, the gardens of a not-so-late Bishop of Rome.

The former Ordinary of California makes no such extravagant claims in his dispassionate, documented account of events that not only followed, but also preceded his son's death. *The Other Side* has something to say to all of us, even to those who staunchly maintain that his reported experiences are either pious poppycock, or the work of the Devil—or, that the doors of further perception are closed to us forever. —TREVOR WYATT MOORE

Comedy: But Not Divine

Do you like your sermons against money and for sex delivered with a sledge hammer, wrapped in a snicker, or with a wry smile?

With the publication of Anthony Towne's EXCERPTS FROM THE DIARIES OF THE LATE GOD (Harper and Row, paper \$2.25) and Greta Welz-Schon's PORTRAIT OF YAHWEH AS A YOUNG GOD (Holt, Rinehart and Winston, \$4.95) respectively, you now have your choice.

God's diary, for example, reports

that "One autumn leaf from an oak tree has more value here than all the dollars in Dallas . . . Money stands for an idolatrous and false security, and money is an outward and visible manifestation of an inward and unfathomable void."

According to Mr. Towne, Yahweh (sometimes referred to as The Boss) has a complaint against his secretary. "Every month when a new *Playboy* comes up from down there, the dratted woman removes the centerfold before

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hurling what's left into my IN box."

Mr. Towne is the author of the widely acclaimed obituary, "God is Dead in Georgia," published in *Motive* magazine in 1966 and conveniently reprinted as an appendix to the present slim volume, which is illustrated with self-conscious contemporaneity by Barton Lidicé Benes.

God's portrait, on the other hand, finds that the symbols of Phoenician fertility cults came to America with the Spaniards: "These pillars, 'encompassed by a line' in S-form, are the sign of the dollar—\$. A mighty symbol they are, and of a longevity and secular power that surpasses the imagination of any prophet."

According to Miss Wels-Schon, our Judeo-Christian tradition has led us so badly astray into Puritanism that we can hardly understand what the Bible is talking about. Her father "never separated the rooster from the hens on Sundays, as puritan farmers still do," but his anemic age was not up to appreciating the Promised Land, where the farmers had never heard of Original Sin.

This, her first book, is a curiously moving combination of wisdom and half-truths, the distillation of seventy-one years' observation of human foibles and of omnivorous reading in the history of religions. She left the structure of the Church "for lack of fresh air," she tells us, and now lives in a room of her own "with a view on this world." When she read the Old Testament with grown-up eyes, she was excited by fresh discovery of its earthiness.

Both books are marred by typographical tricks. God's diaries run to italics in the manner of Victorian ladies' letters. Miss Wels-Schon's editor has seen fit to print her more aphoristic passages as if they were in fact poetry. The results in both cases are merely irritating to the reader.

In spite of the come-on titles, neither book, as far as I can determine, has much to say about the divine comedy. Read together, they present a contrast in religio-social criticism comparable to that between "Dennis the Menace" and "Orphan Annie." Personally, I prefer "Peanuts."

—MARIANNE H. MICKS

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STANDING ROCK SPEAKS

Continued from page 5

Two other accomplishments merit attention. The United Scholarship Service, Inc., has become an organization of national importance in Indian education. Working with annual U.T.O. and Executive Council grants, with funds from the United Church of Christ, a comparatively small amount of money has been used over and over, and now stands at \$325,000. This year, United Scholarship Service begins a new phase, with an elected Board of young Indians and Spanish-Americans.

Another illustration is the American Indian Capital Conference on Poverty in 1964 at the Washington Cathedral. Father Samuelson was chairman of the steering committee and here earned his Indian name as "the man who is not afraid."

Episcopal staff time and dollars were matched several times over by Indian time and dollars, plus some support from foundations and personal gifts.

The conference was planned for fifty people; 500 came, including every Indian Episcopal clergyman. Resentment of non-Indian domination of Indian affairs was made plain, and for the first time in history, a channel for national Indian leadership opened up.

In addition, non-Indian leadership has been strengthened by the assignment of the Rev. H. Boone Porter, Jr. as Seminary Field Extension Worker in Training. Relieved annually of one semester of teaching duties at General Theological Seminary, Dr. Porter serves as consultant, recruiting and counseling indigenous trainees.

Who's in charge?

Yes, this last decade has seen progress nationally in Indian work, without any question. But Mrs. Rosenthal makes this wry comment: "I sometimes think the Church feels that—if only Cliff Samuelson and I would go away, 'the Indian problem' would too." This typifies the insecure feeling Indians, and non-Indians, who work in this field have about any continuity of Church support.

The sense of insecurity was sharply shown when Seattle '67 set up the

General Convention Special Program, which, protestations aside, is largely for urban ghetto work.

Part and parcel of that sense of insecurity is the constant demand for justification of all work with Indians.

And of money, and the planning of its use. Not one field appropriation in the last decade has been planned openly with those in the field, those in the diocese or district, and those at Executive Council.

Yet at the local level, Indian people are giving much thought to financial responsibility. They realize that one

cannot expect such responsibility from congregations kept in the dark about the use of their money. Part of the discussions at the Standing Rock dealt with this:

David Cochran: Here in North Dakota the district is asking each congregation to say what its needs and resources are—rather than the old system of the district setting the budget. This way the local congregation can begin to make some responsible decisions.

Bishop Masuda: I have one hangup about this and I'd like to get a little advice about it. What about revealing salaries? Are people going to beat a path to your door, saying—you make four times as much as I do so how about sharing a little?

So far we haven't exposed any



DO YOU KNOW . . .

Q. How many Indian people live in the United States?

A. The 1960 census records 508,675, off and on reservations. All other sources consider this figure low, with some estimates as high as one million.

Q. Where do most of them live?

A. Indians live in every one of the 50 states; in 26 states they are under the jurisdiction of the U.S. Bureau of Indian Affairs. Approximately half live in five states:

83,387 in Arizona
64,689 in Oklahoma
56,255 in New Mexico

39,014 in California

38,129 in North Carolina

The figures diminish all the way to 57 in Vermont.

Q. Don't all Indians today receive regular payments from the government?

A. No. And those who do, not just because they are Indians. An Indian may be paid land rent or royalties from mineral production—but as a land owner, not as an Indian. And like anyone else in need, an Indian can receive general assistance and surplus farm products.

Q. What is a reservation?

A. A reservation is land owned by a tribe and may vary in size from a one

salaries. Yet if we want local decision-making and financial responsibility, everybody ought to know what it costs for the church to operate. But at the same time I wonder if this will put the priest, or whoever is in charge, on the spot. I know that kinship is very keen among Indian people. Sharing is something you put us all to shame with, so I wonder if it is wise to do this.

Charles Shell Track: When I was promoted from auxiliary helper to helper, they gave me five dollars a month. It had never occurred to me before that I would be paid. But now people say —you're a minister, you're paid, you can help us. Ministers' salaries sound so way high to people in this area.

David Cochran: Yet some people in the reservation situation earn salaries

comparable to a clergyman's. Some earn a great deal more.

Webster Two Hawk: I think this is a matter of education. In the beginning most people will say that we clergymen are overpaid, but in time they'll see that other people with comparable training get as much and more. It will be hard, for the majority don't have any opportunity to work and cannot ever hope to command such a salary. We clergy may have to face the possibility that if we don't do our jobs, the congregation will cut us off!

Andy Jensen: Seems to me this is an interesting example of the way the Church tags along. In Fort Yates, all income figures for personnel in government programs are public information. Yet here is the Church, resisting facing up to the truth. We are just

going to have to say to people—sure your income is \$200 a year, or however much, and mine is equivalent to \$9,000.

Jim Kiefer: \$9,000! Where did you come up with that figure?

Andy Jensen: I mean the total cost to the Church of putting a man out in the field, in terms of travel, housing, and so forth. Here we are, supposedly pushing to upgrade lay readers. So we are going to have to admit that these differences exist.

Webster Two Hawk: At one time in South Dakota we tried a little experiment. One convocation urged local congregations to match the \$5 or \$10 a month the district pays lay readers. After a year or two, the Church said, "Well, some congregations are not responding, and some are over-re-

Niobrara Convocation last June—minus cars—looks like original almost a century ago.



acre one in Yuba County, California, to the Navajo Reservation with an area about the size of the State of West Virginia.

Q. Did the government give this land to the Indians?

A. Reservations were not a gift. They were either a part of an Indian people's homeland, the part kept when they ceded the rest to the U.S., or land received in exchange for other holdings when they were forced to move West.

Q. Are Indians still more or less prisoners on a reservation?

A. No. An Indian is free to come and go as he pleases, rear his children as he sees fit, and spend his money wise-

ly or foolishly, just like any other American. Restrictions do exist as to control of tribal or trust funds and properties. Most reservation land cannot be sold without an Act of Congress; some needs the consent of the Secretary of the Interior. Land can be leased with government approval.

Q. Are Indians citizens?

A. On June 2, 1924, Congress accorded citizenship to all Indians born in the U.S. Since then, therefore, Indians have borne their fair share of military service, are voting in increasing numbers, and are subject to jury duty, although some localities seldom call them. Indian people pay federal income, excise, and all other taxes on salaries, purchases, and property. Only

their reservations and allotted lands are tax-free. This exemption occurs because Indians provide their own tribal governments.

Q. What is the Bureau of Indian Affairs (the BIA)?

A. A federal agency established in 1834 to handle the same services for Indians which are handled for non-Indians by state, county, and municipal governments. Since 1849 the BIA has been part of the Department of the Interior. The Commissioner of Indian Affairs is appointed by the President and confirmed by the Senate; authority is delegated to him by the Secretary of the Interior, now Walter J. Hickel, former governor of Alaska.

STANDING ROCK SPEAKS

sponding. We can't afford to keep up with those who over-respond, and we can't afford to pick up the tab for those who don't respond. So let's just call the whole thing off." We didn't give it enough chance, enough time. It was a good idea.

Gerald One Feather: Gee, I think

we've got it at Good Shepherd Mission [in Fort Defiance, Arizona] when it comes to salary. [When we were reopening the mission there recently] it was the first time a lot of the congregation knew what the priest-in-charge was getting—\$6,000. And some of the Indian people said—is that all he earns? So they raised it by \$780; at least, this was their recommendation to the diocesan budget

committee. But the budget committee said—well, we can't afford this—we'll have all the other priests on our necks. But the Indian delegation put up a fight and it was finally accepted. Local people also plan to give the priest a \$300 discretionary fund, which they will raise during the year, outside of the budget.

Webster Two Hawk: Another thing we could do is to break it down.

The Contributors



Mrs. Richard Bergen, Director of St. Elizabeth's Mission Home in Wakpala, South Dakota, is the daughter of a Sioux priest and has been involved in many phases of education . . .

The Rev. David R. Cochran's interest in the Indian field came alive through the MRI companion diocese relationship between North Dakota and his former work in Western Massachusetts. He now heads up the team ministry on the Standing Rock Reservation . . .

Mr. Innocent Goodhouse for the last year and a half, has been lay pastor of St. Luke's, Fort Yates, North Dakota, and is a postulant for Holy Orders under the Standing Rock program. His wife, Edna, works as matron in one of the federal boarding dormitories . . .

Mr. Charles Hatch is the youngest member of the team. A Volunteer for Mission, Charles' special responsibility is youth. His wife, Fran, is a social worker teaching in the Fort Yates Head Start program . . .

The Rev. Andrew Jensen spent three years on the Rosebud and Pine Ridge Reservations before joining the team. In a way, it was a homecoming for he had spent a summer on the Standing Rock as a seminarian. His wife, Lura Ann, teaches in a Head Start program . . .

The Rev. James Kiefer was an accountant for seven years before entering the ministry. His wife, Virginia, worked as a secretary for Indian work consultant Mrs. Elizabeth Rosenthal while he was in seminary; that plus a summer with her uncle, a priest in Arizona, and a stint at St. Elizabeth's Mission School made it a foregone conclusion that they would serve in the Indian field . . .

Captain LaVerne LaPointe has held this Church Army position for seven years. Brought up on the Rosebud reservation (French names such as his are not uncommon among the Sioux), he was the sole support of his family when he was 14. He is now lay pastor at St. James', Cannon Ball, and St. Gabriel's, Breien, in North Dakota . . .



The Rt. Rev. George T. Masuda, Bishop of the Missionary District of North Dakota, drove long hours to join the group, and off and on, played "devil's advocate" by tossing out conversational temptations . . .

Mr. Gerald One Feather was born on the Pine Ridge Reservation and got his early schooling there. After majoring in political science at the University of South Dakota, he was elected secretary of his tribal council. He later did graduate work at the University of Oklahoma, and then joined the faculty at Arizona State. His wife, Vivian, is a Navajo and they have four children. He is currently working as consultant to the Executive Council and economic development organizations after serving as director of a community action program for his tribe . . .

Mr. Charles Shell Track, after forty-one years as a lay reader, was set apart to become the first Episcopal lay liturgist in North Dakota, an office which permits him to administer the chalice during the Holy Communion. He is the Associate Chief Judge of Standing Rock Reservation, a member of the Cannon Ball School Board, and with Captain LaPointe, ministers to St. James' and St. Gabriel's. The Shell Tracks have thirty-four grandchildren and three great-grandchildren . . .

Mr. Joe Skye and his wife are guidance directors at St. Elizabeth's Mission School in Wakpala, South Dakota. Formerly, Mr. Skye was administration officer of the Red Lake Reservation in Minnesota and Mrs. Skye taught in junior high school . . .

The Rev. Webster Two Hawk was born on the Rosebud Reservation in 1930. After two years in the Service, he attained a degree in business administration from the University of South Dakota prior to attending seminary. His wife, Evelyn, also from the Rosebud, is the daughter and granddaughter of Episcopal clergymen. Father Two Hawk has spent his ministry on the Yankton and Standing Rock Reservations. Since May, 1968, he has been on leave-of-absence, employed as associate director of the Rosebud Community Action Program.



Except for a brief period in my ministry when I was in charge of an institution, the least number of chapels I've had is seven. I could have divided my salary and told each congregation that one-seventh is what the Church pays me to serve you, here in this place. Would have been pretty easy for me when I was in charge of eleven chapels, and I was getting \$4,000.

May I add this, just because there might be some danger in it, we shouldn't shy away from it. Ultimately we want the people informed.

Bishop Masuda: My question really was—if people know what a priest or lay reader earns will they make such demands on him that he will be less effective, or his family suffer. I have no objection to people knowing, but I don't want to make it harder for any Indian person.

Gerald One Feather: It depends a lot on how the priest or lay person receiving this money handles it. Sometimes he writes his own troubles.

Webster Two Hawk: I don't want to harp on this matter of financial responsibility but I do want to point out that Indian congregations give just as much, percentagewise, as my other congregations in the area. The offerings look bleak because they are so meager, but when you consider their incomes, they're no worse than any others.

You know—we don't seem to put first things first. We're always putting the quota first, instead of teaching stewardship from the ground up. Maybe we need to go back a generation or two. The older generation knew what it was to give a tenth. The teaching of the Church now is a little bit weak on this, to begin with. It's no wonder people are vague when we don't say things clearly.

Red Clergy and Red Tape

Whether, like Gerald One Feather, you call it "homegrown ministry" or, like General Convention, you call it "development of indigenous leadership"—it is urgently needed.

From the time of the first missionary work among Indians, the Indian people responded warmly to the Episcopal Church. The Church came to them in the person of clergymen and lay workers who made this their life work. And the Church worked with what they found existing as tribal structures. Leadership in the Church

corresponded to that in the tribe.

But in this century the Church set educational "standards," requiring that lay readers complete high school, and seminarians be college graduates. Few Indians could qualify, and the former fervent desire among Indian people to participate in the ministry of the Church soon waned.

Not totally: a "Native Clergy Fund" has been supported by Indian churchmen in South Dakota for years, keeping their own commitment alive through years of silence from the rest of the Church.

And some recent events are heartening. All the bishops in major Indian jurisdictions have lately gone on record, officially committing themselves to the need to rebuild Indian leadership.

General Convention in Seattle funded a program for training indigenous leadership at the Cook School in Tempe, Arizona. Of some forty Episcopalian there this semester, thirteen are students. Their wives and children take courses at Cook and Arizona State College where Chaplain Tom Belt recruits students to work with these families.

Still another is the program on the Standing Rock.

Since last summer a six-man team ministry covers the Standing Rock as a single unit, eleven congregations with some 1,200 members scattered over almost 7,000 square miles. The team aims to do several things:

► First, to carry the ministry of the Episcopal Church to all who live on the Standing Rock, not always the case in the past.

► Second, to take advantage of every opportunity to teach children and young people, and to train teachers in congregations to carry on this work.

Related to this, they help youngsters get the best secular education possible. Sometimes this means placing children in off-reservation schools, finding homes for them, and arranging the finances. Sometimes it means working out tutorial programs for young people with the potential to get into college or technical schools.

Team members are also assigned to specific problem areas. The Rev. Andy Jensen, with Captain LaPointe and Charles Hatch, a Volunteer for Mission, are concentrating on ideas for economic development. The Rev. Jim Kiefer and Mr. Innocent Goodhouse are working on sorting out all the agencies and services available.

And this takes some doing:

David Cochran: The maze of bureaucratic agencies on a reservation is a nightmare. People get shunted from one to another until they just give up. **Joe Syke:** I heard of a case in Minnesota—I don't know how true it is—but I've heard that one of our Chippewa brethren starved to death because he didn't qualify for help from any of these agencies, through some technicality.

Innocent Goodhouse: That's happened to me. We didn't starve to death, but we lived right on the borderline. I couldn't receive help from the Standing Rock because we lived in a town just off the reservation. So they sent me back to the town, but the town wouldn't help me because I'm Indian.

Jim Kiefer: Part of it is just the incredible complexity. What did you tell me, Andy, that they counted?

Andy Jensen: Some consulting firm counted 126 agencies operating on the Pine Ridge Reservation.

Jim Kiefer: And each agency of course has a different form you have to fill out to qualify.

Gerald One Feather: And there is a whole political process before you come to that. First, you have to go to the district council, and from the district to the tribal council. Then from the tribal council, you go to the government agency. We could bypass a lot of this bureaucracy through the Church.

Jim Kiefer: Or cope with it better. One of the things Innocent and I are trying to do is learn just what benefits and services are available and from which agencies. This is something which will really help people.

Evelyn Bergen: This is one place where the Church has been weak. Our priests and our Church have not been involved or knowledgeable in these areas. We need to be informed, so we can help.

Hellogoodbye

"Hello, how long are you going to stay?" That the Indian people have been subjected to an overdose of transients is apparent in this all-in-one-breath greeting, which everyone uses.

And the attitudes of those who come about being there temporarily reveals a lot to the Indian people, too: **Innocent Goodhouse:** People who used to serve in Indian districts did so for long periods of time. This made

STANDING ROCK SPEAKS

a mark on Indian Church life. Now, when a new priest comes in, the people test him. They say, he's good for about three years and then, when he's gone through the rough stuff here, he'll go back East.

Work in the Dakotas drops off right there. Another priest comes in, and by the time he gets things going, he leaves. I don't know if it's the money or what. I'm just saying what a lot of people say.

And the language, there's another thing people judge by. If a priest comes in and tries to learn, the people say, there's a good guy. Otherwise they say—he's still got that eastern attitude. He's just passing through.

Webster Two Hawk: That's true. Both doctors and priests come here to practice so they can go somewhere else and do their "real" work. Our seminaries promote this idea, too.

I know that we are consolidating and upgrading our seminaries in the East. But out there, they're saying something, and out here, we're saying something else. We should train people specifically for a real job that has to be done before we worry about whether they can talk to Ph.D.'s in their congregations. In fact, most Ph.D.'s don't really care about that, as long as you preach the Gospel and believe in it. Out here, your sincerity is worth something. Just an academic faith isn't enough.

David Cochran: I found this to be true in college work, too. Some clergymen feel they have to be just as highly educated, in terms of degrees, as the college faculty. And be conversant in all kinds of specialized jargons. But Ph.D.'s are people, too—along with bishops. When they come to Church they don't want to hear academic lectures. Or if they do, they're not going to be in any church very long.

Bishop Masuda: I heard the argument the other day that you wouldn't want to entrust your body to anyone who took a correspondence course in surgery. You would want somebody who really knows how to operate. For the same reason you wouldn't want to entrust your soul to somebody who just had a little bit of education. Do you subscribe to that argument?

Webster Two Hawk: I think the Church has bypassed a lot of good

general practitioners. It all depends on where we are and what we want. Maybe we aren't ready for specialists yet. Maybe we can't afford specialists. On the other hand, maybe we do need specialists in pastoral work. And how much education does it take to train a pastor? I know it takes a lot of education to educate an educator. But for one to practice what he preaches is another matter.

Indian people don't like to divorce what a man says from what he does. That's another reason we watch a new priest, to see if he is going to live the way he preaches. So I'm not saying that I want to entrust my body to any old doctor, for I must have faith in that doctor, too, no matter how much education he has. Somewhere in between a balance has to be reached.

Jim Kiefer: I don't trust my soul to a minister. I trust it to God and I don't know what educational standards He has.

To grapple with the substance of such discussions, the Standing Rock team directs a lot of time and thought into the training of lay leadership, including such specific jobs as lay pastor and lay reader. Further, men of Christian maturity and proven leadership will be trained and ordained to serve local reservation congregations, of which there are over a hundred in the two Dakotas.

The Rev. David Cochran, team director, is also trainer-coordinator for

this work in both Dakotas. Currently, eleven Indian men are enrolled doing reading assignments and meeting for regular seminars. These include Mr. Innocent Goodhouse and Captain LaPointe, both postulants for Holy Orders in North Dakota.

While the emphasis is on preparation for a local situation, further training is encouraged when desirable. Four men, for instance, have gone to the Cook School in Arizona, preparing for ordination, and one attends an eastern seminary.

No Easy Answers

Andy Jensen: It's well to remember, though, that the situation on the Standing Rock is exceptional now in terms of the number of fulltime staff members employed. On one of the other reservations, one priest has seven chapels that cover an area of at least 900 square miles. And he has four afternoons of released time classes during the week. A guy in that position hasn't time to develop the kind of information we're talking about.

David Cochran: With a group of well-trained, active, and alert lay pastors and lay readers it would be a different situation.

Andy Jensen: Well, to get on my hobbyhorse, I don't see how it is going to be different if we continue with our present concept of the priesthood. We'll never solve this problem as long as we continue to repose all the ministerial functions in one individual. Until we change that, we can never have any real involvement of lay leadership.

And another thing. What a shocking disservice to train indigenous leadership only to put them in the same spot, the same hopeless situations. Knowing what they'll be faced with, don't we have to do something about this, too?

Jim Kiefer: The situation out here demands that the ratio of clergy to people should be lower than in other places. But there is one thing in our favor, out here. Historically, religion among Indian people is not divorced from the rest of life.

Evelyn Bergen: You know, when I was a little girl, everything centered around the Church. Nothing went on in the community that wasn't connected with the Church. And Indian people, at least where I lived, built

Continued on page 50

THE EPISCOPALIAN

ANSWER TO COVER QUESTION

Both pictures are the real Jimmy Goodhouse. This 18-year-old Sioux made his Indian outfit from a kit he ordered from the East. He goes to school in South Dakota in the blazer.

See future issues for more about Indian young people and "Urban Reservations."



Know Your Diocese

Columbus discovered Puerto Rico in 1493. Explorer Ponce de Leon was the island's first governor, and it remained under Spanish rule until 1898. Anglican work there began formally in 1872 when Holy Trinity Church was erected in Ponce. The Roman Catholic Church and the Spanish government strongly opposed activity by other Christians and the building was closed. Queen Victoria intervened personally and Holy Trinity was allowed to reopen.

By the end of the Spanish-American war, when Puerto Rico became part of the United States, another Anglican church had opened. With the change of sovereignty, the Church of England transferred jurisdiction of the two parishes to the Episcopal Church. General Convention formally created the Missionary District of Puerto Rico in 1901.

The Episcopal Church did its early work primarily in rural areas. During the last two decades the island's economy has been changing from one crop (sugar) to modern industry, and the population is shifting from rural to urban. Of the island's 3,000,000 people, about 1,000,000 live in the capital city of San Juan.

In his address to the district's convocation in March, 1968, the Rt. Rev. Francisco Reus-Froylan stressed the renewal which has been taking place since Puerto Rico became a pilot diocese for such ventures as the study and evaluation of all organizational structures, and the reorientation of urban work. The people of the Missionary District of Puerto Rico have begun new forms of ministries in prisons, hospitals, and with seamen and university students. Puerto Rican Episcopalian have developed a stewardship program designed to reduce their financial dependence on the U.S. Church. They are also expanding training programs for clergy and laity and increasing their cooperation with other churches.

Puerto Rico's thirty-one Episcopal parishes and missions have 7,455 baptized persons (3,709 communicants) under the care of thirty-six clergymen and twenty lay readers. Ten Puerto Ricans currently are candidates for Holy Orders.

The Episcopal Church has made outstanding contributions in combating illiteracy on the overcrowded island by establishing church schools. Among them are: Holy Trinity's and St. Mary the Virgin's in Ponce; St. Andrew's in Mayaguez; and the largest, St. John the Baptist, in Santurce.

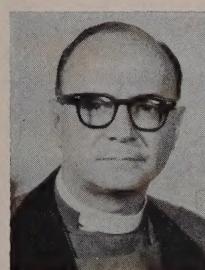
St. Luke's Hospital in Ponce, founded in 1907, is the Church's most prominent institution. A general hospital, St. Luke's also has an excellent nursing school, a rehabilitation program for veterans, and a children's orthopedic section.

In 1945 Episcopal Sisters of the Community of the Transfiguration established a convent on the hospital grounds. The sisters' primary purpose was to witness to the religious life and to do missionary work in the hospital and churches in

Ponce. St. Michael's Center grew out of the sisters' work with boys in the juvenile detention section of the Ponce District Jail. Underprivileged and delinquent boys and their families are helped through the center.

St. Just's, formerly an agricultural school, is now an academic high school for boys. In Carolina, just outside San Juan and beyond St. Just's, is the Episcopal Theological Seminary of the Caribbean. Thirty candidates for ministry in the Episcopal Church from missionary districts of the Caribbean area and Central America study here.

The 1969 Church School Missionary Offering of Puerto Rico Episcopalian and their MRI companions in the Diocese of Atlanta will be used to assist a Puerto Rican priest working in Guatemala. The Diocese of Tennessee has adopted Puerto Rico's conference center in Quebrada Limon as its Project for Partnership.



The Rev. Francisco Reus-Froylan was elected to be Bishop Coadjutor of Puerto Rico by the House of Bishops and was consecrated on November 30, 1964. He was installed as diocesan on December 5, 1965, following the resignation of the Rt. Rev. A. Ervine Swift.

Born in San Juan, Puerto Rico, in 1919, son of the Rev. and Mrs. Esteban Reus-Garcia, Bishop Reus received a B.A. degree from the University of Puerto Rico and was graduated from the Dubose Memorial Church Training School at Monteagle, Tennessee. He holds an S.T.D. degree from General Theological Seminary and a D.D. degree from the University of the South.

Following his ordination to the priesthood in 1943, he served parishes in Puerto Rico and was teacher and chaplain in two church schools. He became canon-in-charge of Spanish work at St. John the Baptist Cathedral in 1954, director of the Cathedral School in 1957, and dean of the cathedral in 1958.

Bishop Reus was elected president of the Ninth Province in May, 1966; president of the Board of Trustees of the Episcopal Seminary of the Caribbean in January, 1967; and chairman of the MRI Commission in February, 1968.

He is chairman of the Board of Trustees of St. Luke's Hospital in Ponce and is a member of the Boy Scouts' Puerto Rico Council, the Lions Club, and an honorary member of the San Juan Rotary.

Bishop Reus is married to the former Mary Doreen Brewer. They have three daughters.

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STANDING ROCK SPEAKS

Continued from page 48

their own churches. The men worked voluntarily, and the women cooked meals for them. I remember we all looked forward to those gatherings. **Gerald One Feather:** At one time most Indian people were self-sufficient in a small way. But now with the whole economic base wiped out, there's nothing. We have a bunch of dependent people.

Something to Build on

Many Indian elders stress that "our people never lived like this before," and clearly today's poverty embarrasses many of them. The Church, so deeply rooted in their communities a century ago, gets a great deal of the blame for this, right or wrong.

But what, we asked, did the Church do then that it's not doing now? "Well, take the way the Niobrara Convocations got started...." And then someone tells how Bishop William Hare, first missionary bishop to the Niobrara District, worked to secure permission from the government for delegates from all chapels and congregations on South Dakota reservations to come to a Convocation. This was at a time when tribes were otherwise for-

bidden to gather for fear of uprisings. Permission was granted only because the Church championed this cause.

These Niobrara Convocations were opportunities for the Indian people to worship together, and to think out their needs together—spiritual, economic, social, and political. Such opportunities were denied them in every other aspect of reservation life. Today, "they keep reminding us the Convocation is for worship only."

The only aspect of reservation life today which in any way resembles the "old days" is government anti-poverty programs.

These are administered by tribal councils or other locally responsible groups. Indian men and women are right in the midst of them—in policy and politics, planning programs and use of money, and handling the funds to carry out their own plans. This kind of responsibility no longer exists in the Church for them.

Perhaps the Rev. Webster Two Hawk sums it up when he says, "I know we can't go back. But what we had was good, and it is there to learn from. We can use the remains of that society to build our future on." □

So What's New?



"Are you sure it's necessary to be that dressy for church?"

Switchboard

Continued from page 6

to what man is actually doing; i.e. pollution of the water, the destruction of the plant life, and the impaired quality of the harvest. . . .

JOHN F. SHANKLIN
Washington, D.C.

SERRV

Thank you for printing A. C. Forrest's excellent article, "They Can't Go Home from Bethlehem." It is the side of the story that most Americans do not know. I recently purchased some lovely jewelry made by Palestinian Arabs at such a low price that I was amazed. . . Catalogs are free, and I wish you would print the address so other people could order.

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2 SECOND SUNDAY IN LENT

7 World Day of Prayer. Sponsored by Church Women United.

9 THIRD SUNDAY IN LENT

16 FOURTH SUNDAY IN LENT

17-20 Consultation on Church Union meeting, Atlanta, Ga.

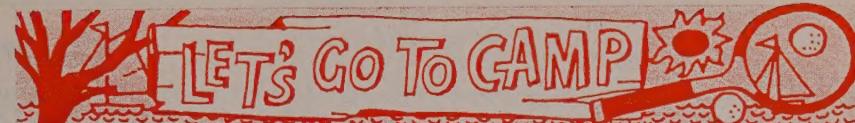
23 PASSION SUNDAY

25 THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

30 PALM SUNDAY

31 MONDAY BEFORE EASTER

PICTURE CREDITS—Diana J. Davies, Bethel Agency: 10, 12, 13. Edward T. Dell, Jr.: 14-16. Ed Eckstein: 4, 44-45. Leonard A. Greif, Jr.: 37 (bottom). Carl D. Harris: 26-27. Hedgecoth Photographers: 50. Luis Lavordo: 39. Scherling: 46 (second from right). Ed Sullivan: 24-25. Rikki Thompson: Cover, 2, 3, 46 (left, center, right).



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